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*A Review of "Methods of Mission Work."*

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(Concluded from p. 174, April number).

CHAPTER VI.

*Self-propagating Power Exaggerated.*

THE natural correlative of depreciating the ministerial office, is the undue exaltation of lay effort. Our author has accordingly very much exaggerated the power of the gospel to propagate itself through the spontaneous efforts of private Christians, as contrasted with the work of evangelists and preachers. In his third chapter he treats at length of, "*How to deal with new converts.*" The thought that runs through the whole argument is, *Develop their spontaneous zeal for the faith, and in order to do this leave them largely to their own resources, and especially do not hire any of them to preach.* In the course of his plea he says many excellent things, but as a whole the argument is overstated. Especially are unwarranted conclusions drawn from his own exceptional experience. Young missionaries, who accept his reasoning and act on his theories, will certainly meet some bitter disappointments. His theories need to be brought into comparison with the facts of history and the experience of the church at large. That the gospel is self-propagating, Christ clearly taught in the parable of the leaven hid in three measures of meal. That every missionary should strive to cultivate in all new converts the disposition to make known the gospel to others, goes without saying. Nevertheless, this self-propagating principle has important limitations. To magnify it to the neglect of approved and divinely appointed agencies, is a great mistake. Without going into detail, the following points seem to call for special notice:—

1. *Let Converts Abide in their Original Calling.*

Far too much stress is laid on the supposed evil of taking away men from their original callings in order to use them as preachers. Special emphasis is laid on Paul's words: "Let every man abide in the calling wherein he was called." This was a favorite quotation with Dr. Nevins. I have heard him refer to it many times. As here used, it is clearly misapplied. It was originally spoken with reference to circumcision, servitude, marriage, etc., and had no reference to preaching, nor is the principle properly applicable to the present case. Every one of the apostles, as also Barnabas, Silas, Timothy, etc., were called from other pursuits to engage in propagating the gospel. The question is not one of leaving another calling to engage in preaching, but of a call to do so. The call must be decided on its own merits. It will not do to assume that because a Chinese Christian, after due preparation, is given a salary for his support while he preaches the gospel, that therefore he is not in the line of duty, nor yet that the party employing him is acting unwisely. By the same rule our motives as missionaries in receiving a salary to come to China might be questioned, as also the wisdom of the Boards in sending us. Dr. Nevins felt the inconsistency of his position in this respect, and on pages twenty and twenty-one makes an effort to explain it away. With what success the reader can judge. On page ten, when inveighing against the use of native helpers, he cites the case of several men in his Ningpo experience who were taken out of callings in which they were useful as private Christians and trained to be preachers, but who did not afterwards prove themselves to be specially useful men, and adds that most missionaries could probably recall similar cases. Perhaps they could, for mistakes are frequently made in every department of life. It is in point also to remark that most missionaries of experience could recall cases of an exactly opposite kind. I recall a notable one in my own experience. A young man served five years in our kitchen, and was then put upon a course of training for a preacher. He made a most efficient preacher and helper, and is now pastor of a native church *which supports him*. He is by common consent one of the most useful and influential men in this province. A Wei-hien missionary writes: "The most influential elder among the twenty churches at Wei-hien originally made his living by the practice of medicine. He is now employed by the Mission, and goes with the missionaries among the churches to assist in holding special services. His preaching is greatly blessed, and no one thinks of the fact that he is a paid agent."

That the Chinese should seek to profit by their religion is perfectly natural and to some extent unavoidable. Those who become Christians are generally poor. Through their profession of Christianity they are often thrown out of employment, and find it extremely difficult, if not impossible, to secure places with the heathen. For this and other reasons many of them seek and find employment with foreigners. The number, however, who are employed as *preachers* is in the aggregate exceedingly small, so that to attribute much harm to the reflex influence of their employment in this capacity, is to greatly exaggerate the case. That new converts of a certain class are inclined to seek the office of a preacher for the sake of the support it brings, is no doubt true, and the author's warnings on this point should be heeded. Nevertheless, this abuse is no sufficient argument against the discriminating employment of native preachers. All depends on the wisdom and prudence of the missionary employing them.

## 2. *Lay Agency Overestimated.*

The importance of calling forth the activities of private Christians is not easily overestimated. To depreciate it is the very last thing I would desire to do. Theoretically, every Christian should be a propagator of the faith. My contention is that Dr. Nevius, in his zeal for a method, too largely ignores the lessons of history, setting up an ideal which has not and cannot be realized. The process of the church's enlargement is only in part through the spontaneous agency of lay effort. History shows that the propagation of Christianity, especially its first planting in new soil, is largely due to the efforts of men specially called and sent. So it was at the beginning, and so it has continued to be until this time. The preacher and the evangelist go before and make converts and found churches. Churches do not spring up of themselves, and when they have grown to maturity ask for a preacher. It is pre-eminently by *preaching* that the gospel advances.

I must not be understood as disparaging lay agency when I affirm that preaching is now and has ever been an office, a ministry, a calling. Paul's charge to Timothy was, "Give thyself wholly to it." Nowhere does this charge need to be more heeded than in China. The struggle for existence is so sharp that few private Christians can give much time to preaching, or the systematic teaching of others. Their business is to live the gospel, and as occasion offers exhort their friends and neighbors, and this, if faithfully done, is a very great power for good. But experience has abundantly shown that this is not, by any means, all that is needed in order to extend the gospel and build up churches. Dr. Nevius

appeals to his own experience in vindication of his theory that the efforts of private Christians are sufficient for the planting and building up of new churches. He claims that in his field interest sprang up and new stations were founded by the spontaneous efforts of private Christians. This he attributes to their zeal for the gospel, a zeal supposed to be fostered by the system of no employment of paid helpers. In this I confidently affirm he is in a great measure mistaken. His "method" was then in its initiatory stage, and really had little or no relation to the rapid planting of his numerous new stations. The circumstances were peculiar.

The effect of the famine relief has already been spoken of, and need not be again enlarged upon. It is sufficient to remark in this connection that it gave rise to an exceptional zeal which was prompted in great measure by interested motives. To assume that, in the general experience of missionaries, the want of zeal on the part of private members has been largely due to the employment of paid agents, and that the plan of employing no preachers, but leaving the new converts to themselves, accounts for the self-propagating zeal manifested on Dr. Nevius' field, is a great exaggeration, and conveys, especially to those without experience in mission work, an entirely wrong impression. I say "*exaggeration*," because all will allow that the free use of paid helpers has *some* effect on the zeal of others, especially on those whose motives are low and selfish. On the other hand, the non-employment of helpers will not have one hundredth part of the effect assumed by Dr. Nevius. He who would estimate the rapid development of Dr. Nevius' stations at its true value must bear in mind that the circumstances were exceptional, and that worldly motives prevailed to a large extent. Upon these points there is no difference of opinion on the part of those who have since wrought in his field. A general rule cannot be proved by an exceptional fact.\*

### 3. *Commit Young Converts to the Lord.*

On page twenty-seven it is said that we should with faith and confidence commit our young converts "to the Lord on whom they have believed;" the point of the argument being that they would

\* The author refers to the stations of the English Baptist Mission at Ch'ing-chow-fu as having been founded, for the most part, without paid evangelists. It is aside from my purpose to speak at length of the evangelistic methods of the Baptist Mission. Suffice it to say that the circumstances in the two cases were largely similar, famine relief having been distributed through a large portion of the field they then occupied. Their stations also were close around them, within easy reach of the constant personal supervision of the missionaries themselves, thus largely obviating the need of native preachers. Moreover, while not using *many* native helpers, they have not by any means wholly declined to use them.



themselves make known the truth to others, and by the aid of an occasional visit from the itinerant missionary, grow up into a church. If this were really so, how easily would the evangelization of China be accomplished! If in all cases (by simply avoiding the use of paid preachers) converts should multiply as rapidly as they did under Dr. Nevius' hand during the first years he wrought in the famine region, and should so continue to grow and remain faithful, the Christianizing of the heathen would be but a light task. If this theory be true and practicable on a mission field, why should it not be still more so in home lands, where converts are generally much more intelligent? That it is not the case, it is needless to affirm.

The truth is, that the first few years of Dr. Nevius' successful work were exceptional. As time passed on more normal conditions began to assert themselves. It became evident, shortly before he handed over his work to others, that a crisis had been reached. More were falling away than were coming in, and it was plain that to conserve the work already done some change of plan was necessary. More vigorous superintendence and more thorough instruction in practical religion had become indispensable. For this purpose, as has already been stated, native evangelists were freely employed by those who succeeded to Dr. Nevius' work. A leaf from my own experience will be in place here. Some twenty years ago Dr. C. R. Mills and myself, yielding to the ideas advanced by Dr. Nevius against foreign paid preachers, determined to adopt his self-nurture policy in our stations in the districts of Ping-tu and Chao-yüen. What helpers we had (they were very few) we used in other places, or sent them away to preach wholly amongst the heathen. We and our associates continued in this line for about sixteen years, visiting the stations ourselves twice each year and doing what we could to encourage and strengthen the faith of the Christians. Before the end of that time one station was extinct and another nearly so and the third steadily decreasing by death or defection. A few members had been added, but not enough to make up the losses. A faithful evangelist was finally sent to minister to the two stations in Ping-tu, which were not yet quite extinct, to preach to them and to work in the surrounding region. The result was a great revival of interest and a large increase in zeal and numbers, and several new centres were presently started. Partly as the outcome of this experience, and partly from my observation of the working of the same method in other hands, I came to the definite conclusion some years ago, that it was vain to expect a station or a church to grow and flourish unless faithfully fed and shepherded. At the Shantung Conference in 1898, the Rev.

A. G. Jones, the oldest member of the English Baptist Mission at Ching-chow Fu, said: "I started in China with views similar to those of Dr. Nevius, and had to see Christianity wither in my stations before I remodeled my ideas and saw that the men (preachers) must be re-equipped by education."

As a matter of fact the self-propagating power of Christianity is exceptionally weak in China. More than two millenniums of scepticism in regard to the reality of a life to come, have made a marked impression on the moral and spiritual faculties of the race, so that they are but weakly responsive to spiritual things. As a people they are also greatly wanting in enterprize, or enthusiasm of any kind, especially in that which pertains to religion. Christianity in China, notwithstanding the large start it now has, if left wholly to itself, without foreign aid of any kind, and apart from the educational reform now making itself so strongly felt, would in all probability decline and finally perish. In the early Christian centuries it was introduced into China by the Nestorian missionaries and planted in considerable force. It subsisted for a while under the lead of those who planted it, but when left to itself declined and finally perished. For some time to come, at least, the zeal and enthusiasm which is to make the church aggressive in China must come from the West. Spontaneous zeal for the gospel will grow with the change which Christianity itself will gradually work on the moral sense and religious character of the people.

## CHAPTER VII.

### *Giving for the Support of the Gospel.*

The continued existence of Christianity in an organized form involves the use of money—more or less according to circumstances. To assist in supplying this money is a universal Christian duty. In the founding of a Christian church it is a matter of prime importance to train the people to give. On page fifty-two is a section headed "Contributions." In the first sentence Dr. Nevius frankly admits that in this matter all had not been done that should have been done. Many other missionaries, if questioned, would doubtless feel constrained to admit the same thing. Seeing, however, that "self-support" is the special end and aim of the "*New Method*," one is not prepared to find its practical illustration so deficient in this particular matter.

On page seventy-one, in speaking of the ability of his sixty stations of eight hundred and sixty members to provide for their own wants and more, he says that they could easily contribute one hundred and fifty dollars, and further that if they should give as

much as they had previously done to idolatry, that amount would probably be doubled. The records of our Presbytery show that as a matter of fact the gross amount contributed by all his stations for all purposes was, in the previous year (1884), sixty-eight dollars, and in the year in which he wrote eighty-eight dollars. This aggregate included, according to our rules, church building or rental, entertainment of inquirers, help to the poor, etc. The strong probability is that only a *very small fraction* of it was given for the support of helpers or of preaching. On page seventy-two he says: "During the last few years I have urged the stations to contribute to the support of the helpers as the most natural and available object that could be presented." He goes on to say that the plan did not work well, because the people regarded the helpers as *his* men, not theirs, and also that the helpers were themselves averse to the plan. He accordingly gave it up, and vindicates himself for paying his own helpers by quoting Paul's example in dealing with the Galatians. My own recollection of this experiment and its results, as I learned it at the time from Dr. Nevins and his helpers, is as follows: Having thus far, as he himself said to me, made no appeal to the people for contributions for the purpose of supporting the preaching of the gospel, he felt that the time had now come when a move should be made in that direction. Accordingly on his next tour he urged the matter with considerable force, using the liberality of a few to stir up the emulation of the many, and in this way raised a subscription on paper, aggregating quite a handsome amount. On his autumn tour, however, when the money was to be paid, no small difficulty was experienced. Some accused him of betraying them by unjustifiable pressure into promising what on sober thought they were unwilling to give. Others suspected a design to make gain of them, and refused to give at all. In one or two stations, the whole station sympathized in this revulsion of feeling and refused, with some asperity, to pay their subscriptions. The net result was that but little was given, while considerable dissatisfaction was engendered. That the helpers were averse to receiving the money subscribed in this way was natural enough, seeing it fell to them to urge the payment of the subscriptions.

On page seventy-two he says, that at the time of writing his book he and Mr. Laughlin (this was the last tour he took) were trying the plan of raising money for the support of men chosen by the people themselves, who, without giving up their ordinary occupation, should go on evangelistic tours for a portion of the year. This plan, which had also been tried by other members of the Mission, worked much better. As well from what he has written as from my own knowledge of the facts, I have no hesitation in saying

that Dr. Nevins' management of the business of giving is open to serious criticism. Where his "method" should have been strongest, it was weakest. In his strong desire to keep from the people the idea of money as connected with religion, he neglected far too long to instruct and train them in the duty and habit of giving for the support of the gospel. He was handicapped also by the fact that the few helpers he used were not trained candidates for the ministry, nor such as could be thought of in such a connection. They were for the most part messengers and Bible readers, charged with the work of carrying out his instructions. They were not by any means such as would lead the people to appreciate or desire a pastor, or to call forth contributions to support one. It should be noted that Chinese heathenism has in it nothing that answers to the Christian idea of giving to the Lord. What the Chinese give to temples and theatricals is really a tax, collected by the priests in virtue of a custom that has all the practical force of a law. A new and a Christian duty has to be instilled into the minds of the people, and the habit of giving cultivated. To develop in new converts this grace of giving for the support of the gospel, is one of the most important of a missionary's duties. In order to success, a *sine qua non* is a suitable object, one that appeals to the convictions of the people, and in its effect looks towards a self-supported pastorate as the ultimate condition of an indigenous and self-sustaining church. To achieve this result will, under the most favorable circumstances, require patient and persevering effort. To fail in doing this work is a very serious failure.

#### CHAPTER VIII.

##### *Money as a Factor in Mission Work.*

Dr. Nevins' theories in regard to the use of money in connection with mission work, seem to me to be both unsatisfactory and inconsistent. He commences his book by an elaborate argument against the use of money, especially opposing the use of paid helpers as demoralizing the church and fostering a mercenary spirit. He is indeed careful to say that he does not oppose the use of such helpers *in toto*. But he evidently regards their excessive use as the crying evil of the times in missionary work. He cites at length the example and practice of Paul (pages twenty and twenty-one), but finally comes to a point where he cannot shut his eyes to the glaring inconsistency presented in the fact that he himself and his missionary colleagues were paid agents. He makes a vigorous effort to break the force of this objection by showing that the cases

are entirely different. Whatever may be thought of his argument on this point, the inconsistency still remains as a fact, especially in the eyes of the native convert and preacher. In his effort to remove the inconsistency he goes so far as to say that if the circumstances were similar, and such a course would secure the end it served in apostolic times, missionaries would, in his opinion, gladly adopt the self-supporting life of Paul. There were no doubt in the first heroic beginnings of modern missions some who approximated such a standard, and others who were ready to attempt it, had it been deemed necessary or advisable. It is probable, however, that there are at the present time but very few who would be ready for such an undertaking. It is worthy of remark that the similarity of language, laws, employment, and social habits, on which Dr. Nevius lays stress in the case of Paul and his companions, do actually exist in full force in the case of home missionaries, such as in the United States go to the destitute fields of the great West. Yet where are the men who are ready to cut loose from all home support and, like Paul, undertake the work of founding and building up churches at their own charges? This I say without any desire or intention to detract one iota from the self-denying work done by many of our home missionaries, or to intimate that there is any obligation resting on them to relieve the church by supporting themselves.

It is a singular thing that so acute a man as Dr. Nevius did not see that, all explanations to the contrary notwithstanding, this one glaring inconsistency, that he himself was a paid agent, did in fact take all the wind out of the extended canvas he was setting to carry him to the land of no paid agents in mission work. He forgot that he was living at the close of the nineteenth century of the Christian era, that he came to China as the representative of a great and rich church, as the embodiment of a civilization higher in its arts, sciences, education, and social life, than the one to which he came, that he was protected in his personal and civic rights by the ægis of a great nation, that the commerce of the great West, from which he came and with which in spite of himself he was associated, was pouring itself into China. In these circumstances it was simply impossible for him, or for any other man, to disconnect himself as a missionary from the consequences and concomitants of these things. In our modern Christian civilization money is an omnipresent force which cannot be discarded any more than we can discard the air we breathe. It is essential to the success of every enterprise, religious as well as secular. Nor is this to the discredit of religion any more than it is to the discredit of science or education. It is perfectly inevitable that money should

play an important role in the propagation of the gospel in this age of the world. This is pre-eminently true in such a country as China, where the use of money is so universal and so thoroughly understood.

Some twenty years ago, Dr. Luther H. Gulick came to Tungchow in the interest of the American Bible Society, and in the course of conversation criticised with some severity the policy of mission work in China in regard to the use of money, saying that in the Hawaiian Islands the gospel had been introduced and propagated without the use of money; that the natives paid their own preachers, built their own churches, and by and by gave handsomely to the support of the missionaries, and added that the same thing should have been done in China. To this I replied that if his father and those who followed him had come to China, and Dr. Legge and those who followed him had gone to the Hawaiian Islands, the result would not have been essentially different in either case. It was not the superior discernment of the missionaries, but the wholly different character and circumstances of the people that made the result there different from what it was here. In the one case the missionaries had to deal with a barbarous people, who scarcely knew what money was; in the other they had to do with a civilized people, who understood to perfection the place and power of money.

Several independent missions have been begun and are working in China which aim at a higher standard of self-sacrifice and a nearer approach to Chinese standards of living than other missions, employing few if any helpers and opening no schools. Whether in proportion to the whole number of years of missionary service, and the money expended, they have made more or better converts or have done more towards the speedy Christianizing of China, is very open to question. Comparisons of this kind are invidious it is true, but when great questions of mission policy are at issue, it is sometimes necessary to make them. Every theory must finally come to the test of results.

In his effort to avoid awakening mercenary motives amongst his converts, Dr. Nevins was in a sense acting out of harmony with himself. He was naturally a large-hearted and generous man. He entertained liberally both foreign and Chinese guests. He did not stint the wages he paid those in his employ. When travelling he paid generously for lodging and attendance at the inns where he stopped. He was liberal to the poor and the unfortunate. When itinerating he entertained freely those who came from a distance to his meetings. These things, while they show that the policy he advocates was not a mere matter of economy but from a high sense



of propriety and duty, yet operated in a very considerable measure against that policy. His disposition to assist the weak led him to give somewhat freely for native church buildings, as is seen in the statement of results already given. Some of those who have succeeded to his work have not hesitated to say that if he had lived more up to his theory in this regard, it would have been an advantage to his work.

In the propagation of the gospel in China, wisdom does not lie in the disuse of money, but in such a use of it as will make it serve the high and important ends to which it is adapted, whilst avoiding as far as possible the abuses to which it is liable. From this point of view I cannot but regard Dr. Nevins' treatment of the subject as extremely unsatisfactory. He assumes that the origin and growth of his sixty stations was practically free from money influence; whereas, as a matter of fact, money scattered with an open hand by the thousands and tens of thousands was the very seed plot from which his work grew and on which for a time it flourished. So far from being free from selfish or mercenary ideas it was steeped in such ideas from the foundation. It is the sober judgment of most, if not all, who have had to do with his stations, that worldly and mercenary considerations had, to *say the least*, full as large a place in the minds of the people as has been the case in the work of the average missionary.

#### CHAPTER IX.

##### GENERAL REMARKS—*Self-support.*

Without doubt the book has served to call the attention of missionaries, especially of new missionaries, to the great importance of urging self-support on the native churches, and in so far the book has served a good purpose. It should not be assumed, however, that self-support has not always been a prime consideration with the great majority of missionaries, especially in purely heathen countries. In Roman Catholic lands, where churches have sprung up in the presence of a church supported by the state or by invested endowments, the case may perhaps be different. The circulation of the book and the stress laid on its principles by parties in the home lands, have led in not a few cases to the taking of radical measures in the direction of self-support. In some instances these measures have resulted in good to the church, but in others the result has been disastrous, jeopardizing the husbandry of years. Many cases also of seeming success, achieved by this strong pressure, need a supplementary report two or three years later before a final success is assumed. Some twenty-five years ago I assisted in putting on this strong pressure to a native church to support a pastor.



They assumed the responsibility under pressure, and I might then have made a very hopeful report. They did not, however, carry the burden long, and the final result was worse than nothing to the interests of the church. Self-support must come as the result of training, and must be urged with kindness and a due consideration of the circumstances. *Force will not achieve it.* It is perfectly natural that more stress should be laid on self-support than in former years. There is gradually coming into existence a church able to support something. In earlier years there was no constituency to support anything. Self-support implies a church with sufficient members to support something. In many places the effusive urging of self-support by secretaries and others is wholly beside the mark. There must be existent in one place a company of believers sufficient to form a church before self-support is a pertinent theme. Statistics show that in the United States it requires on an average about two hundred and fifty church members *in good standing* to support a pastor. Given in China that number so situated that they can attend one church, and *no difficulty will be experienced in getting them to support a pastor.* It is vain to expect Chinese Christians just emerging from heathenism to do more in this regard than the long established churches of Christian lands.

#### *Native Preachers.*

The sentiment created by the book, especially amongst the newer missionaries, has, without doubt, operated to a considerable extent against the employment of native preachers. This effect has probably been less here in Shantung than in most other places, and has often been unconscious to the persons so affected. Whether it has been a gain or a loss in the work of evangelization, is a serious question. For my part I am profoundly convinced that it has been a loss, and in this conviction I am supported by a large majority of the members of the Presbyterian Mission in this province.

This is an age that counts the cost of things. The missionary enterprise is a question of money as well as of men, and just now the men are abundant and the money is scarce. Young men are volunteering on every hand, but there is no money to send them out and support them. What shall be done,—use all the money to send men and women from America, or use a part of it to train and use Chinese? Not long since in addressing a meeting of missionaries in one of the largest missionary centers in China, I laid down the proposition that in the direct work of evangelization a properly trained native was superior to the average foreign mission-

ary. This sentiment met with the full approval of every one of the large company of missionaries there present. The Chinese preacher has some disabilities, it is true, but they are not as great as those of the foreigner. Experience has fully shown that the *large majority* of converts are brought in by the preaching and exhortation of Chinese helpers, not by that of the foreign missionary. Now after making the most liberal allowance for the salary of the native preacher, it still remains that the salary of one foreign missionary will support *at least fifteen* trained native evangelists, while the training of these men will not aggregate more than the outfit and passage of the missionary together with the time spent in learning the language and in furloughs. The number of failures in the case of native preachers is not greater in proportion to the money expended than it is in the case of missionaries who not unfrequently fail and go home or go into secular pursuits; nor is the harm done in the former case any greater, if as great as it is in the latter. So that from every point of view it is at least *fifteen times* as advantageous to spend the available money on native preachers as to spend it on foreign missionaries. This is said not with reference to stationed pastors, but solely with reference to those engaged in aggressive evangelistic work. Moreover, it is of course understood that there are other things apart from evangelistic work for which the foreign missionary alone is qualified, and in any case a certain proportion of missionaries are required in schools and for the teaching and training of preachers, as also for the general oversight and administration of the whole work. This subject merits the attention of those who are aiming to construct a science of missions on economic lines.

#### *Scripture Argument.*

In his closing remarks (page 95) the author sums up his main contention as follows: "I believe we have not accomplished what we might if we had followed more closely the teaching and example given for our guidance in the Scriptures. I believe that the injudicious use of money, and agencies depending on money, have retarded and crippled our work and produced a less self-reliant and stalwart type of Christians than we otherwise should have had." Lest, however, he should be misunderstood, and supposed to hold that the use of money in mission work is not legitimate, he goes on in the next paragraph to say that "in the nature of things pecuniary aid is an absolute necessity, not only for sending out and supporting well qualified and accredited missionaries, but also for hospital and dispensary work, for the preparation and dissemination of a Christian literature, for establishing

high institutions of learning, and for furnishing, as needed, grants-in-aid for primary or preparatory Christian schools." Thus it comes out as before that *the* thing in which the use of money is injudicious is the employing of native preachers, and Scripture guidance is once more appealed to in support. If, however, Scripture authority on this matter is good in one point, it ought to be equally good on all points. If Paul did not hire Timothy and Titus and Mark to preach, neither did he himself get an outfit, and a yearly salary, and a house built for him at Ephesus or Corinth, nor was he supplied with money to open hospitals and dispensaries, nor to found schools, either higher or lower. When Scripture is appealed to on a given subject it should be allowed to bear on all points alike. It loses all its force when brought to bear on one point and ignored in all other matters of the same kind. This Scripture argument from apostolic example needs to be used with discrimination. It is so easy to cite apostolic practice when it seems to suit and pass it by in other cases. Furthermore, in using this argument a proper regard must ever be had to the changed circumstances of modern times. It does not follow that because the apostles did or did not do a certain thing that we must necessarily be governed by the same rule. Circumstances alter cases. If Paul had had a strong and wealthy church behind him, he would no doubt have done many things which he did not do, for the simple reason that it was not in his power. Dr. Nevius has used this argument from apostolic practice very freely, not always, I fear, with sufficient regard to the changed circumstances of the case.

#### *Final Summary.*

The fundamental fallacy which runs throughout the whole book, is the apparently unconscious assumption that the development of the numerous stations under the author's care was a perfectly normal process, in keeping with the ordinary conditions of mission work, and as such could legitimately be made the ground of a general argument on mission methods. On page seventy-six he says: "It has been proved that the extension of country work and the establishment of new stations is practicable without paid preachers. The more than sixty stations under my care have been commenced within eight years almost exclusively through the voluntary efforts of unpaid church members. My helpers, who have never at any time been more than four, have only followed up, fostered, and directed the work done by unpaid Christians." The question is, *was this a normal case* which may be fairly cited as a precedent on which to base a principle or a rule of action? To

show that it was not a normal case it is only necessary to refer to the facts already cited in the historical statement, viz., that Dr. Nevius had himself, previous to the eight years mentioned, wrought for seven years with the same policy in his mind, on a territory immediately adjoining that on which the above achievement was made, yet without appreciable result. Now which should be regarded as the normal field? Certainly the former, where he was dealing with the unmoved and unresponsive masses of normal heathenism, rather than the latter, where he was dealing with a people powerfully impressed by a munificent charity, a charity which had both broken the spell of hereditary prejudice and given large promise of more good things to come. If there had been no famine, Dr. Nevius would in all human probability have continued to go over his chosen "beat" with the patient persistence that characterized his life, but no "Methods of Mission Work" would have been written, for the sufficient reason that there would have been no text. I say this with the more confidence, in that I myself wrought for more time than Dr. Nevius' seven unfruitful years on substantially the same lines with but very meagre results—certainly nothing that would serve as an illustrative case on which to base a new method of mission work. This mistaken idea colors the whole book and in large measure vitiates the force of the entire argument. He who reads the book without a correct understanding of the circumstances which gave occasion to it, will almost certainly be misled by it.

#### *Conclusion.*

Although the leading theories advocated by the author are deemed partial and exaggerated, as set forth in the several points mentioned above, yet incidentally the book contains many things well and wisely said. A man of so much experience and practical sense could not write on such a theme without saying many excellent things. Even the wrong impressions made are in a sense excusable. It is a rare thing that a man assails a supposed evil without exaggerating it, or proposes a remedy without overstating its importance. In writing this review my desire has been to give a fair statement of the whole case in the light of subsequent developments, so that without detracting from the just merits of the book, I might correct and oppose some of the misleading impressions it has made and is still making. I am not by any means alone in my view of the character of these impressions. In connection with the writing of this review I have sought the opinion and advice of a considerable number of the leading missionaries of North China. Their opinions are quite in accord with my own.

I sincerely trust I have done no injustice to the memory or the work of the honored brother whose book I have reviewed. As his own work is prominently introduced, being as it were the backbone of the book, it was impossible to write a satisfactory review without introducing a certain amount of what might perhaps seem to be personalities, which, however, are not in the least intended as such. I have written, as stated at the outset, very reluctantly, and only because I felt that my obligations to the cause of missions demanded that I should write. I hereby commend what I have written to the candid consideration of all missionaries and friends of missions, hoping that it may contribute somewhat to a better understanding of the problems involved in the conduct of mission work, and that the Head of the church may vouchsafe his blessing upon it.

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*Personal Relations between the Missionary and his Parish.*

BY REV. E. E. AIKEN.

*(Concluded from page 128, March number).*

YET the missionary's time is too precious to be lightly given to persons not ready to profit by it, and those with whom he has much to do, must early learn to know its value. Nor is it desirable that because he may seem to some of his visitors to have a large and comfortable establishment they should also think of him as a gentleman of leisure, with nothing in particular to do. While detracting not at all from His pleasure in receiving them and giving them all the time that may be necessary, experience is likely to develop a pretty sure instinct that will tell him when, sometimes in a few moments, sometimes only after a long conversation, he has done all he can for them. Nor is there any harm done if, besides understanding clearly that the missionary is glad to see them and talk with them, they also understand that he has important work on hand; and if he can make them feel the importance of that work on their behalf and interest them in it, he will have achieved a crowning triumph.

The prime necessity of acquiring the language of the people need not be dwelt upon, nor the obvious fact that with increasing knowledge and use of the colloquial there naturally comes also an increasing nearness to, and understanding of, those whom the missionary seeks to reach; but we may observe that along with study of manners and customs, and ordinary, social, and familiar intercourse with the people, familiarity with the common spoken and written

language is valuable beyond all comparison for giving an insight into, and acquaintance with, their mind and character. "Knowledge is power;" and this particular kind of knowledge above all others may give the power to fix in the conscience the arrow of conviction or plant in the heart the seed of truth that may afterwards yield mighty results. It is better to study ten hours and then say ten sentences that hit the nail on the head than to sit around all day with imperfect knowledge of a visitor's language, still more imperfect knowledge of his ideas, and finally not hit anything.

The Lord who came from the light and blessedness of heaven to the darkness and coldness of earth, to save us who were lost, made Himself one of us in order to do so. He had His home in a despised village, learned and practised the trade of a carpenter, lived and ate and walked and talked with us and as one of ourselves, and called Himself the Son of Man. It is one of the highest privileges of the missionary thus to identify himself also, in ways that may be open to him, with those to whom he ministers. Yet as the Lord never lost the dignity which belonged to Him as divine, and even while showing the most perfect humility said to His disciples that they rightly called Him Lord and Master, for such He was, so the Lord's servant, while arrogating to himself nothing of lordship over God's heritage, should not, on the other hand, lose anything of the true dignity and self-respect which belongs to him also as a son of God and minister of Jesus Christ. He may wear the clothes, eat the food, and observe the customs of the people among whom he is; but he does not and should not thereby lose his own individuality, nor should he hesitate to insist, in many cases, on the respect due to himself and his message, nor fail to require from those in different stations the observance of the forms of respect appropriate to their positions. He may feel that his servant, for example, is an earnest Christian, and, as such, is more a friend than a servant; nevertheless, his master, while not forgetting the deeper spiritual relation and taking pains never to violate the spirit of it, must yet insist that his servant, while he is a servant, conduct himself as befits his position; for instance, in China he must not sit in his master's presence, nor appear before him with his queue coiled around his head, nor address him as "Ni" (你).

Points like these, of which there are not a few, not to mention also such elementary virtues as promptness, energy, and carefulness, derive a special importance from the fact that almost every missionary, instead of being connected, like the minister at home, with a system already established and in full operation, which sustains and inspires him and on which he can rely, finds himself at the head of a more or less considerable establishment of servants, workmen, preach-

ers, teachers, scholars, church-members, and others who depend to a great extent for the spirit and *morale* of their lives, as well as for the conduct of their work, upon him.

The missionary, indeed, like other Christians, must never forget the "equal and obedient servanthship of all men" of which a great preacher has spoken to us, himself leaving one of the most splendid examples of such servanthship seen in our generation; but it is no advantage to him or to any one for him to allow himself to be pursued from one end of a street to the other by an importunate if not a howling beggar, or to be reviled or ridiculed by small gamins at every street corner, or to be taken possession of, room, clothes, bag, and baggage by an open-mouthed crowd at an inn. He may not easily acquire the well-nigh inimitable faculty possessed by some natives of the soil of rapidly and pleasantly disposing of superfluities and nuisances without giving any offence; but he can generally learn how to prevent a beggar from following him; the street gamins can usually be made respectful by an appeal to their parents or, if necessary, to the nearest constable; and the crowds at the inns, though it must be admitted that they are sometimes more difficult to deal with, will often yield to a request on the missionary's part, sometimes reinforced by an appeal to the inn-keeper, for a little time of quiet and privacy, before receiving visitors or talking to the crowd.

The same principle applies to reviling and insults generally. The missionary is indeed a follower of Him "who, when He was reviled, reviled not again: when He suffered (He) threatened not;" nor is he ever to fail to practise and inculcate the perfect patience of the Master as the example for His disciples in all ages. But perfect patience is entirely consistent with the use of right methods to restrain men from doing things which harm themselves as well as every one else; the effort to restrain them being made in a spirit free from all trace of vindictiveness, malice, or revenge, and for the sake of their own good, besides that of others; and reviling again is totally different from a use of the properly appointed means to prevent insults and annoyances not only unpleasant in themselves but likely to be seriously injurious in their effect on mission work. No church in the West, with rare exceptions, perhaps, would tolerate libels in the public prints, accusing its preachers and members of misdemeanors, or using the grossest language concerning them, which is a fair parallel for reviling in the East. One or two visits from parties commissioned to inquire into the matter, or an application to the magistrate, if necessary, will often bring about a retraction and apology; and a proclamation from the magistrate, which it is often easy to obtain, may be quite sufficient to prevent any similar trouble in future.



Of the last importance to the missionary is as thorough a practical knowledge as it is possible to get of what his people are doing and how they do it in their ordinary life and pursuits. To be able to distinguish the true from the false, is of the greatest value also in all practical dealings. "The missionary comes to save the people, and they regard him as a plaything," said a native preacher; but nothing will more quickly command their respect than the ability to see through externalities and falsities. Nor is anything more important for them. That they should be genuine in their motives and feelings, true in speech, faithful in work, and honest in their dealings, is a first essential; and if the missionary knows that the cloth only cost 110 cash a foot instead of 120, as the servant may claim who has been sent to buy it, or that the proclamation of the official virtually exonerates the wrong-doers instead of threatening them with the rigor of the law; if the missionary knows these and similar things, and the man with whom he is dealing, from official to servant, knows that he knows them, he has an inestimable advantage, both for the immediate purpose in hand and for his greater ultimate purpose of rectifying life and character, so far as he may be able to accomplish anything towards this. He must not, indeed, go from unsuspecting innocence, not to say credulity, on the one hand, making him the victim of designing persons who are quite ready to deceive foreigners (哄弄外國人), to a universal suspiciousness that will chill and alienate everybody, on the other; as usual, the true path lies between the extremes, in that open-mindedness to the truth on either side which comes from a thorough knowledge of one's ground, a knowledge we do not believe it at all impossible to obtain.

The same principle applies to the investigation of difficulties or cases of one sort or another that may arise. If, in this connection, we are met with such appalling statements in regard to one Oriental people as that they are in character "a bottomless pit," we may set over against this the statement made with regard to the same people, that they have "no secrets" among themselves. Each of these statements contains a truth and an exaggeration. We fully believe that there is a fundamental lack in any character not based on the knowledge and love of God; but we are also very far from believing the character of those Oriental peoples with which we are acquainted to be an inexplicable puzzle, widely as it may differ from the Western type. On the contrary, we venture to hold the opinion that they show characteristically quite as well defined leading motives and lines of action as most peoples.

Nor do we believe that it is impossible to get to the bottom of things in the East. True, we have some recollections of page after

page of evidence taken down carefully by a missionary from the lips of a supposed eye-witness in a murder case, who, it turned out afterwards, had not been there at all, but had "personated" his brother, both before the magistrate and again in talking with the missionary; the brother, who had been the real eye-witness of the affair being, it was thought, too much afraid and too slow of speech to appear as an important witness! But it is by no means easy always to get at the truth in cases which occur in the West; and bearing in mind the antecedent probabilities of a case, as they can often to a great extent be known by experience, the sources from which evidence can be expected, and the bearings of what is known on the probable facts, we believe that patient investigation, with a reasonable degree of previous general knowledge applicable to the case, will enable one to get at the facts so as to be in most cases quite fairly and often absolutely sure of his ground.

The missionary generally finds it essential to the best, largest, and most fruitful work that he should by no means himself undertake to be the sole pastor and preacher for his people. Indeed, how can he, when his parish numbers almost always hundreds of thousands, not infrequently millions of souls, living in hundreds if not thousands of villages, towns, and cities? Hence he soon finds it a great and important part of his business to associate with himself in his work others from among the natives of the soil, the choice, training, and superintending of whom is one of his most responsible and difficult duties.

We do not indorse or believe the sweeping statement sometimes made, that in many places all who gather around a missionary do so from desire for gain, or for some material benefit. Yet we cannot forget how powerful and all-controlling this motive is, so that the missionary's effort many times is chiefly to lift people up, if God may enable him so to do, from sordid and selfish motives to pure and unselfish ones. Hence he must constantly strive to distinguish between those whose motives are unworthy and those who come from pure motives or at least from motives among which, if all are not entirely pure or of the highest, there is yet a genuine love for, or interest in, the gospel or the Christian life. How exceedingly important, all-essential, indeed, it is for the whole influence and effect of his efforts that the chosen instruments and constant associates of his work should be of the latter class rather than of the former, goes without saying.

One of the questions which often besets and perplexes the missionary in relation to his people is that of the wisdom of giving the help of different kinds for which they may ask him. He cannot rest while some of them may be starving and freezing in times of

flood and famine, nor is it always easy to refuse the means for getting the seed to plant that may insure life and comfort for the year to come, nor is it easier sometimes to withhold the help he might give to prevent palpable injustice, oppression, or cruel treatment in a law-suit. Generally speaking he should, of course, like any Christian anywhere, do all he can to relieve the distress of those around him, particularly of those who in a peculiar sense are intrusted to his care. But he must not forget that he is in a special position, where the highest interests are at stake and where great wisdom is required to know how to proceed along this line without doing harm to his direct and more important work. A safe, practical rule that can often be followed with regard to giving help is to do little or nothing privately, thus avoiding the establishing of the relation between the missionary and a church member or other native of giving and receiving help of these kinds. This leaves the missionary free to act in his true character as pastor and teacher, adviser and guide; while, on the other hand, much good may also be done to the native Christians by stirring them up to give help directly or through some special committee or organization created for the purpose, both by administering funds received and adding contributions of their own.

Another relation into which he comes with his people is that of the educator of their children. To have these intrusted to his care, to be by the slow processes of education made clean in dress and personal habits, sound in mind and pure in heart, trained for the duties of life, with mental powers disciplined to do its work, and moral faculties developed to meet its trials, brings him into one of the highest and most significant relations towards them and their whole family life for generations to come.

We have sought in this essay to present a picture of the personal relations between the missionary and what may be called his inner and outer parish, not forgetting that while the two are widely different, and he is especially to shepherd the household of faith, there are multitudes without of whom he is still the pastor. It may be urged that in many spheres, like those of medical work, education, industrial training, and literary pursuits, he is not in the position of a pastor, and that even the preaching missionary becomes largely a superintendent of native pastors and preachers and their work, so that he, too, is, to a great extent, not in direct pastoral relations with his people if they can still be called such. This is, in one sense, true; nevertheless we hold that the missionary relation, however widely varied its activities and aspects may be, and they are almost all-comprehensive, is yet essentially the pastoral relation, and that this perhaps better than any other expresses its spirit, work, and

aims. Moreover, few men are prepared to be superintendents at once, however thorough and extensive their home training may have been. As the best captain of a ship, other things being equal, is the man who knows, largely from personal experience, the life and work of every man on board, from chief officer to fireman, so the best pastor of pastors is the man who has himself, in actual experience, cared for the flock. Besides, there are few missionaries who, along with their work of superintending native assistants, preachers, or pastors, are not themselves called upon still to maintain in many ways the relations discussed in this paper.

"Personal relations",—however far one's work may seem to be removed from them, let no missionary, no Christian, ever forget them. They are of the essence of Christianity, itself the religion of a person. Our Lord came to save the world; but He came to save the world by saving you and me and every other man. He called some disciples to Himself, and they persuaded others to join them in following Him; and this, in its simplicity and its endless joy, is the faith which is going and is to go from heart to heart and from land to land till every soul of man under the whole heavens knows the blessed shepherding of Him who is the Great Shepherd of us all.

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### *The Status of Missionaries.*

BY DR. JOHN ROSS.

ONE of the profoundest mistakes conceivable by the body of Protestant missionaries would be their assumption and exercise of the political status lately extorted from the Chinese government in favour of Roman Catholic missionaries. The Protestant missionary should make himself familiar with the principles and actions of Roman Catholic missionaries in order to ascertain their results. Such familiarity will induce him not to imitate but to avoid. The promptings of a worldly ambition to attain some position of political influence and of personal importance among one's fellow-men cannot be said to be entirely wrong; for out of it have come and will come many benefits to mankind. Human nature is not radically different in Roman Catholic and Protestant individuals. We need not be astonished if some Protestants should seek after what the Romish church in all ranks and countries strains every effort to secure, a predominant influence in shaping the politics of the world. It need not surprise us if even some Protestants hankered after that which is practically far more precious to the Roman Catholic

than religion—that distinctive rank which to all the world is evident proof of the possession of political power. But that the possession and especially the exercise of such political power in China, combined with that rank, would be destructive of the best influences of Christianity, I have long been convinced. I was barely a year in this land when I discovered that not the religion of the foreigner was hated, but his interference in civil affairs; sometimes not impossibly in a just cause, but not invariably so. Every year of my life has simply deepened the conviction then formed that the greatest obstacle to the progress of Christianity in China was the belief that the missionary is a political agent. Those who know anything of the action of missionaries in China for the last couple of centuries will at once understand how the Chinese were led to this belief. At a time when serious rioting threatened to break out in certain parts of Manchuria, I endeavoured by means of a pamphlet to expose and explain the mischief which had been done. This I did in the hope that the eyes of the chief actors would be opened and their mischievous policy—though apparently profitable—be abandoned. This latter hope has unfortunately not been realized. The matter is referred to now that it may be seen that my attention has not been directed to the question under discussion only by recent events. As the result of all my own varied experience let me urge upon my fellow-missionaries all over China the advice to abstain, in the interests of Christianity, from everything which would lend colour to the charge against us of being political agents. That we are supported by funds from our government is universally believed, and no amount of denial shakes the belief in the mind of the ordinary Chinaman. If we affect and exercise what is really, or even nominally, political rank, the belief that we are indeed political agents will receive potent evidence of so convincing a nature that denial on our part will but strengthen that evidence. Again I repeat there is no more serious obstacle to the propagation of our religion in China than this belief. It needs no argument then to convince the true missionary that his duty is to abstain from taking any step which would serve to countenance such belief.

For the same reason it is dangerous for us to demand always what we call 'Treaty Rights'—rights under treaties extorted from China. Better to quietly endure many a wrong than assist by ever claiming our "rights" to deepen the sense of irritation given by our presence in China. Where and when this endurance should end must be left to individual conscience.

Now comes the *crux* of the whole question. What are we to do in the case of the native Christian? The right-hearted missionary is willing without resentment and unhesitatingly to endure whatever of difficulty, danger, contumely or injustice he is called upon to suffer in

the exercise of what he knows to be his duty. He is not so clear as to his duty in abandoning his converts to what he knows to be the unjust and cruel treatment which they are sure to undergo at the hands of their unbelieving countrymen. But even here the majority of cases of wrong suffering can be overcome by exhorting the Christians to endure what is endurable in the certain assurance that patient endurance will ultimately overcome the opposition of his neighbours who are inimical chiefly because they believe him able and willing to exercise the power for oppression over his fellows which he is believed to receive from his connection with the foreigner. I have known such patient endurance under persecution result in a great extension of Christianity, whose true nature became thus apparent.

There are cases, however, where the enemy is not reconcilable, where matters go from bad to worse, where reviling becomes blows, and where persecution ends or threatens to end in death. In such cases there are three possible ways in which the missionary may act. He may refuse resolutely to have anything to do with any case, however aggravated, but let all Chinese converts stand or fall, suffer or go free according to the action of those who are responsible for the administration of the law in China. They may carry out the appeal, permissible by the treaties, to the Consul, who will bring the power of his country to bear upon the difficulty; or they may lay the case before the local native official, who is the representative of Chinese law, and request him to treat the case according to Chinese law. The first alternative is recommended by some who think we should do nothing to interfere in behalf of a Chinese citizen. Theoretically it is the correct thing to do, practically it is impossible for the man who has any fellow-feeling with his converts. It is true that Chinese, convert or non-convert, should be protected from wrong by the law of his land. We know that the theory and the application of the law in China are distinctly independent of each other. That good men may be cruelly wronged by the administrators of law in China is known to every one. That influence can be brought to bear upon the administrator of law, so that he desists from prostituting his office in wrong doing without causing him to feel any resentment on account of the interference, is also well known. The man who abstains from bringing to bear that influence which can save life or prevent very serious wrong, may be consistent with his conscientious principles, yet he is scarcely applying the golden rule. Our Saviour cared for the bodies as well as the souls of men. He is no true follower whose care is confined solely to the soul and who neglects all interest in the bodies of his converts. We must therefore reject as virtually un-Christian the absolute non-interference theory.



There is more room for diversity of opinion as to which of the two modes of useful interference should be resorted to. Should it be an interference indirectly through the Consul or directly to the native magistrate? Technically there may be thought to be no alternative. The treaties provide regulations and Consuls for the express purpose of acting in such cases. But we must not forget that treaties are not voluntary agreements made by China, but regulations forcibly extracted from or thrust upon the Chinese. We have therefore to examine the matter more fundamentally. To the Chinese one method is theoretically equally offensive with the other. Each method is an *imperium in imperio*. You have therefore to ascertain not what is the most legal, but what is the least offensive to the Chinese. The contention that the Consular method is the only legal one cannot be regarded as final, for the legal right may be real wrong. He who in this world of compromise and incomplete knowledge insists on driving every principle to its logical conclusion is only a degree less hurtful than the faddist who thinks his special specific the only way of converting the heathen or of governing the world. The missionary must discover then, what, to the best of his knowledge, is the way most agreeable to the magistrate; for the duty of the missionary is to gain the Chinese to Christianity. This he cannot do by rousing animosity but by securing the goodwill of the influential classes in China. How is he to act in delivering his people from serious persecution so as to allay animosity or to gain goodwill? As to the Consuls, some have regarded a direct appeal to the Chinese authorities as derogatory to their consular office; others have treated it as a good riddance of unpleasant troubles. This then cannot be thought a fundamental element in the discussion. As to the Chinese themselves, every province has to decide for itself and possibly every magistrate for himself. As to the results, while ever holding the Consul as a final appeal it has been found that better and more speedy results have sometimes followed a direct appeal to the magistrate than an indirect one through the Consul.

We have thus, I think, brought our consideration of this subject down to the one question. In serious cases of persecution how is the missionary to exert his influence for their protection so as to be most agreeable or least disagreeable to the Chinese authorities? It seems to me that the best way is to consult in a friendly manner the magistrate himself. In Moukden we were specially favoured by having friendly officials almost from the beginning. These approached the missionary with the request that if ever he had any case requiring legal consideration that he be good enough to lay it directly before the local official and not through his Consul. That suggestion has been for years acted upon with the happiest results. It is



not difficult to understand the reason for this request. Communications from the Consul come in a formal manner and with the air of dictation which a document must have when representing a foreign power. The private communication presents the case not in a dictatorial form demanding a certain judgment, but in a friendly manner craving the goodwill of the official and asking as a favour that he would investigate into the truth of the alleged persecution and judge in the matter as he sees right. The power of the foreigner flaunted in his face whenever a Consular document, however carefully worded, demands his attention, is irritating and the resulting correspondence and reports troublesome. The friendly petition of the missionary in stating his case avoids that irritation and may even soothe the easily offended dignity of the magistrate. The highest officials in Manchuria have again and again publicly expressed their gratification with the manner in which the "Jesus' Religion" deals with them. There are three general principles which have ever distinguished the mode of appeal to the officials by the Protestant missionaries of Moukden. They never go in person to the Yamên with their case; for such personal appeals are known to be most irritating, as they usually clash either with the magistrate's sense of dignity or his rules of politeness. In writing out their case the missionaries are careful to exclude any term which could seem objectionable, and they ask as a favour what they could demand as a right. They never appeal in matters of minor persecution. They meddle not in matters of a commercial nature, beyond bailing a Christian, who they believe is seriously wronged, to appear on the day appointed by the magistrate for trial. This bail is to save the Christian from the brutal treatment to which all litigants are subjected by the underlings to extort money, and expressly does not in any way interfere with the time and mode of trial. We have found this method to secure all we wish. The personal dignity of the official is conserved, the case is tried according to law, the goodwill of the magistrate is acquired, and the "Jesus' Religion" everywhere gains the reputation of being a "just" religion. Quite possibly other methods would prove more suitable in other places. But the one point which the missionary who must do something to save his people from serious persecution, ought ever to keep in view is how to gain or retain the goodwill of the officials who can do much privately to mar or aid his work. The method of the Roman Catholic church, apparently general over all China, is exactly the way "not to do" this. Christian humility will ultimately gain respect. Temporary suffering will produce permanent advantage; for it is ever wise, with the Apostle Paul, to try "all means to save some," and in order to save men you must gain their esteem and goodwill.

*The Marred Visage.*

By Rev. WM. ARTHUR CORNABY.

The prophet sat and mused with awe-filled face,  
And eyes that pierced through mists of time, whose gloom,  
Else darkness gross, seemed broke by glum'ring ray.  
All wond'ring as he gazed, he sought his pen  
Of reed and ink-horn, for strange heart-thrills owned  
A nearing revelation.

“What Thy word,  
O God to-day?” he asked. And like the child  
To Eli's call submissive, so he urged  
The prayer, “Speak Lord! Thy servant waits Thy will.”  
But no voice answered him; unstirred the air,  
Save for the hum of business in the street,  
Where sellers sang the praises of their wares—  
Not priceless wine and milk for thirsty souls,  
But common viands of the daily mart.  
No voice of God as yet, but wid'ning gleam,  
Whose message loomed uncertain, mystic, vast.

The prophet in bewilderment gazed on,  
Till voice he heard or seemed to hear, “Arise  
And shine, for now thy light is come, the Lord  
Of glory hasteneth to dawn on thee.”  
Anon the gleam took shape, for He, adored  
Of flaming seraphim with wing-veiled eye,  
Appeared afar, seemed to forsake His throne,  
Doff robes of majesty supreme, and veil  
His face,—not with a wing of glist'ring light,  
All iridescent as His star-paved home,  
But masking with earth-woven agonies  
His lineaments divine.

Sure never sight  
Like unto this were possible! The seer  
Mistrusted his own vision, yet the form  
Of heaven's high Monarch held his eyes enchained  
While heavy-laden moments toiled along.  
He scarcely dared to gaze, nor dared to turn  
His eyes away. Then spake a still small voice,  
“Behold My Servant,” adding deepened awe  
To 'wilderment, until his spirit sank  
To earth like unto trampled reed.

Anon

The Lord renewed his strength, and granting him  
The eye of untired eagle, said, "What ne'er  
Hath yet been told, thou still must see, and though  
The many heed not thy report, they too,  
Purblind of heart, must one day understand."  
Thus spake the stilly voice unto the seer,  
Who, wond'ring yet the more what meant the words,  
Saw now th' eternal King disguised in garb  
Of menial, and His face with anguish filled.  
Then scars appeared as though from deadly wounds  
Received in war.

"Who are Thy foes?" he cried,

"O peerless Lord of Hosts? Whence are those drops  
Of crimson on Thy vest?" Then came the voice,  
"Thine own transgressions, the iniquities  
Untold of sinful men; thence are my wounds  
And chastisement, whose direst pangs alone  
Can bring forth new-born peace unto the world.  
Take thou thy pen and write." But ever as  
He wrote he saw that visage cruelly marred,  
That form more stricken yet more meek than sons  
Of suff'ring man: half orphaned stood the Man  
Of sorrows, claiming only woe-filled grief  
As constant friend, forsaken else and lone.  
Not now with ministry of rapt'rous host,  
Of choral seraphim in antiphon  
Of "Holy is the scept'red Lord," but girt  
With lowly ministries, the King forth stood—  
A Victim ready shorn and dumb, led out  
As Lamb to slaughter: sinless One for sins  
So great that only greater was the grace  
That filled His heart, compassionate for aye.

The seer essayed to pen his tale—as child  
Might lift his brush to paint the sunset sky,  
In coarse and grimy colours roughly daubed.

Men's words are only meet for deeds of man,  
Nor seldom left behind; hence melody  
Of rhymes that ring like wedded silver bells,  
Or th' accordant lyre and harp and lute  
Must lend their aid to bear the burdened thought:  
Or else in tearful silences our grief  
Or ecstasy of joy must find its vent.  
We thank our dearest with a moisten'd eye—  
Our dearest, who the while is man with men;  
How then can written scroll portray the Lord,  
Or man's blurr'd cyph'ring count His love divine!  
Ah vain and vacant scribblings of scribe,  
Till for ourselves our souls behold their God,  
Their Saviour with the scarred face.

Yet now

In these last days we backward glance to pierce  
The lucent air, and see undimmed—though hid  
Of times from human ken, not with a wing  
Seraphic but opaque and hooked and clawed  
Of vampire horrible—the visage marred  
For man and by man's crimes; the fact once strange  
Has grown too obvious now for doubt; alas  
Too obvious now to move the heart! Oh strange,  
Our atrophy of soul to twice-told tale,—  
The age of miracles long dead and gone,  
The age of common-places long begun,  
And like to last till th' archangel's trump  
Shall rouse the ears more dead than myriads dead,  
Whose bleached bones to dust returned are trod  
Beneath the boot in busy haunts of gain.

O dust, O stones of earth, lift up your voice,  
Peal forth Hosanna! For the Kingly face,  
Thorn-crowned, excites but infants' wonder now.  
"Yet even so, O Father," cries the Son,  
"Proud hearts with prudence blind heed not the sight  
To babes revealed. But child-like souls shall come,  
As years of knowing ignorance roll on,  
To share the easy yoke and find the rest;  
Out of the mouths of babes Thou yet wilt fill  
The heav'nly throne-room with Hosannas. Even so,  
O Father, for it seemeth good to Thee."

And little ones troop up to Jesus still,  
Their eyes all 'wilder'd at His thorn-scarred face,  
To feel the gentle touch of nail-pierced hand,  
And hear the voice filled more than mother's tones  
With penetrating peace.

And in that crowd

Of babes, blest Lord, am I; O suffer me,  
Forbid me not, a child indeed all fond  
And foolish, with my hands begrimed in sin.  
With downcast head I dare not meet Thy gaze;  
Thy wond'rous kindliness so shames my heart,  
It could but break if I beheld thy face,  
And felt Thine eyes look through mine own. 'Twas I,  
'Twas I, accurst, that did the deed. Oh canst  
Thou know that I am he who wounded Thee?  
Thou knowest Lord my shameful past! Say not,  
"I pardon Thee," for with the word, a load  
Is mine of ever-weight'ning debt!

Yet Thou

Dost draw me to Thine arms, and breathe Thy peace.  
Majestic love! My crimes all blotted out!  
But not Thy scars.

And still the prophet peered,  
 Until in dazzling light beamed forth again  
 The face of mystic woe, not woeful now,  
 Though scarred still, but satisfied !

O world,  
 Soul-satiate with self and sin's deceits,  
 Canst thou the riddle solve, canst lead the blind  
 To door of credence ? Nay, thou sightless guide,  
 I trust thee not ! O ransomed saints who now  
 Before the throne as kings and priests to God,  
 Who see the King-Priest as He is, explain !  
 O ministers of flame who stand before  
 The Light of Light, fly swift to me and touch  
 Mine eyes, tear-blinded with His grace ! O choir  
 Of saints and angels high, is there not one  
 Mid all your countless hosts, ten thousand times  
 Ten thousand, never one that can expound ?  
 I can but catch the echoes of your strain,  
 Of " Holy, Holy, Holy the Lord God,  
 Which was and is and is to come ; " nought else  
 Save, " Worthy is the Lamb that hath been slain !  
 All might majestic and all praise be Thine,  
 And glory and dominion aye and aye ! "

My heart wells forth Amen, Amen ; yet know  
 I not the secret of His smile, whose wounds,  
 Still fresh, illumine the heaven of heavens ; nor yet  
 Shall know though myriad ages pass, though twice  
 Ten thousand aeons strive in vain to spell  
 Eternity, whose ev'ry moment thrills  
 With thundrous psalm. For this grand mystery  
 Must baffle highest angel-seer, and veil  
 Anew the rev'rent eye of seraphim,  
 Most rev'rent when most wise,—the marvel new  
 For aye, that very God of very God  
 Should mask His face in earth's completest woe,  
 And then, with shame and spitting ne'er forgot,  
 The ever-scarred visage still should smile  
 On ransomed rebels washed in His spilt blood.

Yet know I now the smile Divine ; the Name  
 For ever blessed, written on His brow,  
 Deep writ in scars that hinder not the glow  
 Of satisfaction. Lord, Thy wondrous love  
 Is mystery of myst'ries, mystic most  
 When fullest told. My Lord, my God, imprint  
 Thy name upon my forehead, let me bear,  
 As wound or smile, the Word unutt'able,  
 Let every moment of this lower life  
 Proclaim to all the true report that God  
 Incarnate, glorified, is Love of Love.

*Fifth Annual Mid-Shansi Native Christian Conference*  
*at T'ai-yüan-fu, February 8-12.*



OF the slightly fewer numbers assembling this year at the Native Christian Conference at T'ai-yüan-fu, owing in part to last year's drought and consequent hard times, many greeted one another as old friends, whose recollections of previous gatherings brought them back with an assured hopefulness to participate in the united meetings, while in the new comers a spirit of eager anticipation was apparent.

The foreign missionaries were more numerous than in 1899. We were glad to welcome as many as six members of the A. B. C. F. M. in Shansi; from other stations, there came two members of the B. M. S., one of the B. L. M., three C. I. M., two from Sheo-yang; and with those resident in the city, including Rev. A. Grant, late of Singapore, who was visiting his daughter, Mrs. Arnold Lovitt, this made a total of twenty-nine. Some fifteen of these were able to meet for prayer on the morning before the Conference proper began, and were thus able to experience something of that unity in prayer which brings the Spirit's power.

Several variations from the form of last year's programme of meetings had been adopted, most of which have commended themselves by the result. Programmes had for the first time been printed in Chinese and with alternate blank pages for the taking of notes. These were sold at five cash each; or with them could be bought a pencil for forty cash.

The usual opening devotional and welcome meeting was on Thursday evening, led by Rev. G. W. Stokes who, recalling the motto of an earlier year: "To know Jesus better," read Colossians i, 1 to 23 and chose the words "increasing in the knowledge of God" as the expression of his desire and prayer for all assembling in 1900. The many, brief, earnest prayers that followed revealed to the missionaries who knew those taking part that this increase in knowledge had already been going on, for they could discern evident signs of growth in spiritual perception.

The early morning prayer meetings were held at 7 a.m. as in the previous year; but this time the leader was always a foreigner. They were well attended meetings, and the same earnest spirit characterized them as had been noticed in the opening meeting. Of each of the other sessions the first twenty minutes were devoted to praise and prayer, and this part of the meetings was helpful throughout.

Friday morning was given up to the consideration of "the Holy Spirit in the Work of Missions," a subject arranged under three heads for three different speakers. In a clear, well-planned address Chao Hsia-yün, of the B. M. S., Hsin-chow, spoke about "the First Planting of Christianity," telling how Christ assembled His disciples to prepare them for preaching; how after His ascension they obediently waited in prayer for the coming of the promised power; how the promise was fulfilled; how the Spirit was received; how those who received the Spirit preached in 'Jesus' Name'; and how signs followed the preaching.

The central thought was well sustained by the two following speakers: the Rev. E. R. Atwater, of Fen-chow-fu; and the Rev. G. L. Williams, of T'ai-ku, both A. B. C. F. M.: the one giving some account of "Modern Missions" in general, the other of "Chinese Missions" in particular; two addresses, to which the Chinese listened with evident interest. Rev. G. L. Williams, although the last speaker, commanded the attention of his hearers from the first by beginning with a personal reference: "Last year my grandmother died. She was ninety-six. When she was born, there were no Protestant Christians in China. When she died, there were one hundred thousand;" after which apt introduction the speaker sketched briefly the rise and growth of Protestant Christianity in China, concluding with certain specimen statistics of work in Fuchow-fu and district.

The entire afternoon session was in the hands of one speaker, the Rev. A. Sowerby, B. M. S., Hsin-chow, who had selected the Epistle to the Hebrews for a "Bible reading dealing with some book of the New Testament." With a break for the singing of a hymn the hour and a half was all too short for the subject, and the interest of the listeners was not less maintained than in shorter addresses. Mr. Sowerby, who had prepared charts that the ear might be assisted by "eye-gate," gave a running analysis of the book with the gist of the argument and the reasoning, working up to the perfection of the sacrifice of Christ and the authority of His eternal priesthood; dwelling also on the exhortations to practical godliness in chapters ten and eleven and ending by quoting verses twenty and twenty-one of chapter thirteen, "Now the God of peace that brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen,"—as an inscription and benediction most fittingly summing up in so few expressive words the letter to the Hebrew Christians.



The subjects treated in the evening were two, of practical purpose, which concerned all interested in the development of Christian thought and character in the Chinese, and were especially addressed to Christian parents. First, Liu Fu-yüen, of Tai-yüan-fu, read a paper prepared by Miss Shekleton, of Tai-yüan-fu, on "The Duty of Christian Parents with regard to the Betrothal of their Sons and Daughters," a matter in which Christians should seek, as in every other, how they may best glorify the Lord. She made the following four divisions of her subject :—

1. Make no affinity with the unbelieving.
2. Avoid early betrothals.
3. Do not covet wealth and rank for your children.
4. Do not follow the world by casting horoscopes and selecting lucky days.

Under injunctions two and four Miss Shekleton made quotations from an essay written by Chang Fan-si, of T'ung-chow.

It is intended to print this paper for distribution among native Christians.

Second, Kao Ta-ling, of the B. M. S., Tai-yüan-fu, spoke on "The Duty of Fathers respecting the Education of their Daughters and Daughters-in-law, either in the Home or at School." He enumerated six heads and then proceeded to speak on each, founding all his principles on passages of Scripture, to which he referred. "It is not our daughters *may* read, but they *ought, must*. If they cannot read they cannot search the Scriptures; and how are they otherwise to know God's will?" His whole speech was to the point and full of practical good advice. His style was terse; and only a certain nervousness of manner and lowness of voice tended to spoil what was an excellent address, the first Kao Ta-ling has given in Conference. We hope to hear him again next year.

Two natives were prepared to discuss certain points after the reading of the papers—Pastor Ch'ü, of Ta-ning-hsien, dwelling on the great importance of rightly considering marriage; Yen Li p'an, of Tai-yüan-fu, suggesting three good plans for effecting the so desirable changes in present customs.

On Saturday morning there were two concurrent meetings, one for women, led by Mrs. Pigott, of Sheo-yang, who spoke on some of God's great gifts to man. After the address several women responded to an invitation to tell of any special mercies during the past year, for which they wished to thank God; responses for which others, listening, thanked God too.

The meeting in the chapel was addressed by Rev. G. B. Farthing, whose subject was, "The Function and Order of the Prophets; their Special Message, and the Special Circumstances which

occasioned that Message," an enormous subject, to the length of time entailed in the preparation of which, large charts, hung behind him on the platform, can only partly have testified. Mr. Farthing showed how, after Adam's transgression had made immediate intercourse with God impossible, the prophets were made God's intermediaries, bringing God's messages to men; and how all their messages were but the expansion of the first message given in Eden that 'the seed of the woman should bruise the head of the serpent.' Their message, too, was a progressive one, revealing God to men until in the fulness of time *the* Prophet appeared: the Messenger of Jehovah who fully revealed to us the Father.

In the afternoon there was a new departure for the T'ai-yüan-fu Conference. "The Incarnation of Christ" formed the subject of an address delivered in English by the Rev. A. Grant and interpreted to the audience by Rev. W. T. Beynon, B. and F. B. S. No meeting throughout was more attentive than this one, and the very presence of the venerable missionary with his hoary head was felt to be a benediction.

Still another experiment was made on this Saturday; during the previous days the opportunity had been given for questions on any point of difficulty, doubt, or ignorance, to be asked in writing, and the first part of the evening session, under the chairmanship of the Rev. A. Sowerby, was devoted to answering them. Eighteen or twenty such were found in the box, questions which showed the Bible was read and studied with thoughtful and inquiring minds, and several of them dealing with difficulties felt by scholars in Western lands. A few of these were: "What were the date and place of writing of John's epistles?" "Who were the sons of God and the daughters of men mentioned in Genesis ii. 6?" "Who were the spirits in prison to whom Christ preached?" "What is the difference between trial and temptation?" "Do our trials come from God or from Satan?" "Why did God give Job into Satan's hand?" "What is the meaning of 'I believe in the communion of Saints?'" Several questions were based on passages in the book of Revelation and two or three were on the verses in II. Corinthians 12, in which Paul refers to a "man in Christ . . . who was caught up to the third heaven." The answering of these, and others, left all too little time for two "gospel addresses" given by Li Pai, known as the Sheo-yang shepherd, and by Liu Fu-yüan. It was striking, and yet as it should be, that both had chosen the same passage. Li Pai read I. Corinthians i. 17 to ii. 5 and preached "Jesus Christ and Him crucified." Liu Fu-yüan began, "Our scholars in examination fear 'lei-t'ung,' i. e., being like others. We do not fear this. Li Pai and I preach the same thing, 'Christ crucified;

Christ the Power of God and the Wisdom of God.'” The one was the country shepherd, the other the city scholar, but both were one in the faith, one in Christ Jesus.

Next morning at the 11 o'clock service Rev. T. W. Pigott, of Sheo-yang, also preached on “the Saving Grace of our Lord Jesus Christ,” dwelling on (1) the work already accomplished, which cannot be added to (2) the work now being done: saving, sanctification; (3) the work yet to be revealed at the appearing of our Lord Jesus Christ.

An overflow meeting for women was also found necessary, and Mrs. Pigott again conducted this.

Sunday afternoon saw yet another innovation, one which will surely be repeated next year; a native from each station represented had been invited to prepare a report of the work of his station and any out-stations connected with it; seven gave in their names as ready to speak. One or two had not sufficiently understood what was expected of them, and inclined to relate incidents or tell anecdotes rather than confine themselves to those statistics which are so much more than statistics when the speakers know the places and the people, and the hearers are all praying and watching for the coming of the kingdom, and to that end seeking to prepare the way of the king. One very admirable, modest report, afterwards supplemented by one who often passes through, was given by Deacon Ch'eng, of Hsü-kou, a C. I. M. out-station and opium refuge with no foreign missionary in residence, where are fourteen Christians, six inquirers, several school-boys, three or four voluntary workers; and where there are not only Sunday services, but a daily evening gathering for worship and Bible study. The Rev. J. Simpson, of T'ai-yüan-fu, as chairman, expressed the feelings of the meeting when he spoke of the joy the reports gave the workers and of the encouraging testimony to the power of God given by our yearly Conference. His word to the workers was that sent by Paul to the workers of Corinth, “Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”

In the evening Pastor Ch'ü, of Ta-ning-hsien, preached from Matthew vi. 24 and 33, opening with a pithy sentence, “Ye-su puh p'a ni fah ts'ai, p'a ni sheo Ma-men tih hai.” A separate English service was held at this same time, conducted by the Rev. A. Grant, who set forth the example of Epaphras, a servant of Christ, labouring fervently in prayer (Colossians iv. 12) as one to be diligently and perseveringly emulated by the foreign missionary in a heathen land.

Monday morning and afternoon's sessions were devoted to six addresses on practical subjects; three by natives, three by foreigners.

The first three were as follows: "Cleanliness; Inward and Outward," Rev. A. Hoddle, of T'ai-yüan-fu; "Debt; its Extent among Church Members, its Cause and Cure," Lei Fuh-t'ang, of Fen-chow-fu; "Death as part of the Divine Order—the Christian View," Yen Li-pan. The chairman was the Rev. W. T. Beynon. The second three, with the Rev. E. R. Atwater as chairman, were: "Anger, Hatred, and Self-will as Alien to the Spirit of Christ," the Rev. D. H. Clapp, of T'ai-ku, A. B. C. F. M.; "Lying; Direct and Indirect," the Rev. A. P. Lundgren, Chie-hsiu, C. I. M.; "Righteousness as between Man and Man; the Need of the Consideration of Temperament and of Charity in the Judgment of Others," Liu Feng-ch'ih, A. B. C. F. M., T'ai-ku.

The series of meetings was brought to a fitting close by a united communion service. Rev. A. Grant gave the address, which was interpreted by the Rev. G. B. Farthing, who afterwards presided at the Lord's table.

Ere we disbanded the Rev. G. W. Stokes gave a message of greeting from Dr. E. H. Edwards, in England, on furlough.

Increasing experience, gained alike by previous successes and mistakes, enabled the entertainers, native and foreign, to more carefully plan details of organization, and the smooth working of the arrangements during the Conference days, helped not a little to the peaceful and happy tone of the meetings. Little disturbed such this year; thanks for which go largely to a band of cheerful, willing native helpers, men and women.

A daily committee meeting was held of the foreign missionaries present for the united transaction of necessary business; and at one of them so many living suggestions were thrown out for subjects for next year that the work of the Tai-yüan-fu community, in whose hands the drawing up of the programme ultimately rests, has been made easier for it than in any previous year.

On the Tuesday, at an even earlier hour than that of the 7 a.m. prayer meetings, began the scattering again to north, south, east, and west—some to very lonely posts, some to places of persecution; all to Christian service—of those who had met and united in such blessed fellowship; and thus ended what those who have attended all, or some of these still recently established Chinese gatherings for the deepening of the spiritual life, felt to be "the best one yet." And still we pray for one another that we all may grow in the grace of our Lord and Saviour Jesus Christ and increase in the knowledge of God our Father; and already we look forward to a still better time in 1901.

EDITH A. COOMBS.

*The Attack on Our Thibetan Mission.*

SINCE last mail we have had to flee; the day after the riot word came from all sides that they were coming to take the city on the following day.

They sent word that they did not want our things but our lives. If the few soldiers inside the wall (some two hundred) would give us up they would go quietly home, if not they should require the lives of all and that of the landlord as well.

This they could easily do, as the twelve tribes, under one head, among whom we live, can easily turn out 1,200 soldiers or savages. Not caring to cause loss of life among the Chinese and finding as well that some of the merchants had removed their all to secret places, about eight p.m. on the second day we decided to leave. Thus at ten p.m., in company with forty soldiers, we started for Hsui-hua, a Ching-ting city, distant about 120 *li*. The Chinese official was kind enough to lend us clothes, and other animals to ride on. The journey was very hard on Mrs. Shields, as we dared not stop on the road for fear of being found out or overtaken and perhaps killed.

## AFTER REPORTS.

True to their word the Thibetans arrived. The elders were allowed in to make their search, while those outside went down and destroyed the house, only leaving some of the walls and posts. Our landlord then had to pay them forty taels fine for keeping us. We hear that another one hundred taels was also given. Again, twelve men were chosen to kill us on the first day, while many who followed were heavily armed. The twelve tribes had decided to come on the twenty-fifth day of the fifth moon and kill us. Two of the strongest tribes, named La Pa and Long Kia, decided to have all the plunder and credit themselves, thus came secretly on the morning of the twenty-third. They then accused us to Hsui-hua and Si-ning of hindering rain, causing village wars, drying up their springs of every valley, causing death among man and beast, and taking their Pao-peï (valuables), and koh-ren-sheo-hai (each man being injured). They also stated that they had robbed us, driven us out, and forbidden us to return. The viceroy has promised to send us back as soon as possible and pay all our losses. Of course we must return, for to yield this one point will destroy all our work along this valley. Things will have taken more definite shape before mail and I will be able to write you better as to a settlement.

These officials are so slow and so deep that one is puzzled to know how to deal with them. The struggle at last has become a real one, and to confess the truth there await greater things for our missions in this field. Our fight is one unto blood, and do not be surprised if some time you hear the sword has done its work, perhaps on the sly next time, or by poison. Their hellish yells and those glittering swords often haunt us in the night time. And now to a story more sad than all, which I must briefly tell: Our two enquirers had applied for baptism, having passed through so much persecution, and there being no doubt that they were really saved I consented, after telling them what it might mean. I talked with the father of one of the boys who, though not willing, yet said he would make no trouble. However the pressure of the Thibetans was too much. Thus one evening while leaving the chapel the old man pounced suddenly upon the boy; soon a large crowd gathered, and he was carried off a prisoner. I immediately notified the official, but no trace could be found of him. His father acted like a demon possessed and attempted to kill himself. I might here say that not six months previous this same father attempted suicide because this son was so bad. All that night he was a prisoner in the hands of wicked men. How they threatened and terrified, but with no avail. However, his father determined to make him yield and if in no other way by killing himself. Of course the boy could not hold out against this, and he said that he would wait until his father's death ere baptism, but in no way would he deny Christ. This was his testimony, when found next morning, before me and others. Two men were then hired to watch and keep him from our house. As he would not touch drink his father said that his heart was not changed. Sunday came, and he refused to work; his father said he must do without eating, to which he replied that it did not matter much for one day. Everybody had their taunts and jeers, to all of which he turned a deaf ear with the reply that one day he would see Jesus. Becoming impatient with his guard he informed them that unless they let him alone he should have no further regard for his father. He then stole into the house for worship and for comfort as often as he could. The people of the place then got together and decided to send him from the place to another one some 190 *li* distant. Ere he left he proved to all that he had really been converted, and some of them confessed to me how they even tried main force but with no avail. What all this meant to us I can hardly tell, for three days we neither cared to eat or sleep, but just wait upon God for this struggling soul. But it meant more for him; his eyes became hollow and countenance sorrowful, yet we heard not one regret because of his finding Jesus.

His last evening in the place was spent with us, and I need not say that our parting was one of tears. He himself was deeply moved, and said that "by the grace of God he would remain true." Since then, two brethren of the C. I. M. have also met him, and he remains the same.

The other boy was baptized; the Chinese of the place then got together and threatened to fine anyone that came near the place; severally of course. The Thibetans had been doing this openly for some time.

After this we decided to take a book selling trip among the Thibetans; thus we were busily getting our tent ready when the other cloud broke. Naturally speaking if it had not been for the boys' trouble we would all have been killed, as previously we all went to the chapel every morning. If we had been there, there would have been no escape. Thus you can see that it is tough working up here; four times since coming we have faced death, while twice the escapes were so narrow that they were nothing less than miracles; but we have no thought of turning back, for I feel as if my life is blighted till that part of Thibet which Christ would have us conquer, lies low at His feet. You remember the wound only makes the true soldier more serviceable for the battle. We need more workers for Thibet, but they must be of the real stuff if they will stand. I am thankful for a year in Central China, for it acted as a bracing tonic.—REV. GEO. T. SHIELDS, in *The Christian and Missionary Alliance*.

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### *The Boers and Missions.*

A letter in the *London Christian*, January 18, written in a very kindly spirit, and expressing deep sympathy with the present sufferings of the Boers, nevertheless emphasizes the fact that the Boer government has never been favorable to missionaries; that the instinct of isolation peculiar to that people causes them to repel the foreign element and to make life hard not for natives only, but for the missionaries who seek to uplift the native population. The laws and edicts issued by the Boer government are cited as proving this position. The writer (Josephine E. Butler) acknowledges Britain's sins and need of chastisement, but maintains that the treatment of the oppressed Africans and the messengers of Christ among them, constitutes a graver challenge for divine judgment. Christian Zulus in Natal ask to be saved from Boer dominion and fear the loss of British protection, as do also the Christians of Basutoland. Good King Khama, who visited Windsor to ask Victoria to take his country under her imperial wings, fears lest in this struggle the Boers should win the day. This is an aspect of the question which should have its proper weight in all our consideration of the grave issues which are to be decided by this awful and desperate struggle. It seems to be more the clash of two opposing civilizations than of two hostile armies. Is it to prove another of the decisive battles of history?—*The Missionary Review of the World*.



## Educational Department.

REV. E. T. WILLIAMS, M.A., *Editor.*

Published in the interests of the "Educational Association of China."

### *Records of the Third Triennial Meeting of the Educational Association.*

**W**ESTERN civilization is doubtless making a deep impression upon China, but China also leaves her mark upon all who dwell for any length of time within her borders. We cannot explain in any other way the long delay in the publication of this interesting and valuable report.

We have all fallen under the potent spell of the Orient, and the "*man man ti*" of the Celestial has become practically an all but universal motto for the resident Europeans. Is it the lack of ozone? Is it malaria? What is it that thus transforms the eager, hurried Westerner into so deliberate, so procrastinating a character? "Steam is almost an Englishman," said Emerson, but it would take a very low pressure engine to typify properly the Englishman or Yankee of the Far East.

Perhaps it is better so; all the currents of life are sluggish in this ancient empire, and it would be useless for us to fret ourselves trying to quicken them. In the long run the tortoise beats the hare, and as good Sir Thomas Brown says: "Festination may prove precipitation, deliberating delay may be wise cunctation, and slowness no slothfulness."

So while eleven months seem to be a long time to wait for the appearance of this report we do not complain. We may perhaps find some advantage in the long delay; the papers and addresses seem almost new and appeal to us with fresh power.

They, at any rate, are not of the kind that spoil from long keeping. They deal with living problems that will continue to be pressing problems for many decades to come. They are papers and addresses that have been prepared with great care and are the result of years of practical experience and reflection.

The address of the President, Rev. D. Z. Sheffield, D.D., on "Christian Education," sets a lofty ideal before the Christian educator and reminds him of the important ends that are to be kept in view in the instruction of the young, not alone to give them "a wide range of knowledge on a variety of subjects, but also the

apprehension of the interdependence, the organic unity of such knowledge," that they may realize that "the seen is under the dominion of the unseen," and that they may learn "the lesson that being is for the sake of other being and life for the sake of other life."

Rev. A. P. Parker, D.D., in the discussion of "Some Educational Problems," says with truth: "Among the many problems that leaders of thought in China, both foreign and native, have to face, none are more important, so far as human agencies go, than those pertaining to education."

Among these he mentions the need of changing the educational system of China; "how to secure and retain control of the educational movements that are now being inaugurated by the people and government officials;" "how to prepare and train the leaders for the Chinese in the new *régime* that is now rapidly coming into being," "how to help to the best advantage the reform movements that have been and are being started in the country" and other equally important questions, as female education and self-support. Rev. Timothy Richard, under the same general subject, discusses among other things the subject matter, the aim, and the language of education and emphasizes particularly the importance of saving China from the materialism of the West and the need of devising some method of more rapidly advancing the education of this vast empire. His suggestion that the Educational Association should appoint a committee to join one of the "Diffusion Society" in considering this subject was, as we know, acted upon.

Dr. Mateer's vigorous paper on "Self-support" is calculated to correct some false notions on this subject that have considerable currency. Rev. E. F. Godye makes valuable suggestions on "An Examination Board for China," which are likely to bear fruit in the near future. "The Aim of a Christian School in China" is discussed by Revs. W. M. Hayes, F. L. Hawks Pott, and Rev. S. Couling. F. C. Cooper, Esq., treats of "Physical Training" and Rev. J. C. Ferguson of "Chinese Studies."

Among other topics presented are: "Foreign Studies in Higher Schools," by Rev. Geo. Loehr; "Religious Studies in Higher Schools," by Rev. J. Jackson; "Government Education in Japan," by K. Ibuka; "Science Teaching and Scientific Training," by Rev. F. D. Gamewell and "Medical Schools," by J. G. Kerr, M.D., LL.D.

The women were represented by Miss Laura Haygood in "Social Problems connected with Girls' Higher Education;" Mrs. Richard on "The First Girls' School opened by the Chinese," which has unfortunately since been closed; Miss Gertrude Howe on "Teaching English;" Miss Newton on "Course of Study," and others. All these papers and others not mentioned are worthy of careful reading and will

carry the influence of the important meeting at which they were read to many teachers who were not able to be present and will revive in those who were present the enthusiasm then awakened.

The Educational Association has already accomplished much in the ten years of its existence, but not so much, we believe, as it ought to have accomplished.

It occupies a unique position at the most critical period, perhaps of China's educational history, and much as the individual members of the Association are doing to meet the needs of the hour and shape the course of events, still more perhaps could be done by a wise use of the power which association gives.

The wide separation of individuals scattered over the Chinese empire makes closer co-operation very difficult, to be sure, but there is room to doubt whether the best use is being made of available means.

The report of the Executive Committee shows that little was done toward the production of new text books during the three years—1896-1899. We note, too, that while the "Committee on Technical and Scientific Terms" reports a list of chemical terms as almost ready for printing, the list is not given in this volume.

Altogether the "Records" make a good volume of 167 pages, bound in boards and issuing from the Presbyterian Mission Press.

We suggest that arrangements should be made to obtain statistics of educational work for the next meeting and make their publication a regular feature of future reports. This will make them still more useful, though, as it stands, the present volume will be found very helpful and suggestive by all who are engaged in educational work in China.

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### *Tour in Behalf of the Anti-foot-binding Society.*

BY MRS. ARCHIBALD LITTLE.

THE tour round the southern ports may be said to have opened with the meeting held under the auspices of the *Odd Volumes Society* at the City Hall, Hongkong, on February 14th. Lady Blake took the chair, and among the audience, which was so numerous that between twenty and thirty were standing, were the Governor, Sir Henry Blake, and his Aid-de-camp, Lord Luardale, Bishop and Mrs. Hoare, the wife of the General in command, and also four of the Admirals, the Chief Justice, Sir John Carrington, Mr. Rollock, late Acting Solicitor General, besides some of the leading Chinese and one or two Parsees.

Lady Blake said she had been asked to preside there that day in order to introduce to them Mrs. Little, though there was little need for her to do so. Mrs. Little had already made her name known by her writings and her work, not only in China but in countries far away. It was about a portion of that work that she was good enough to come to address them that evening, a work in which they could all take an interest, inasmuch as its object was to abolish unnecessary suffering. The Chinese had a proverb, "Every pair of golden lilies costs a jar of tears." They all know how difficult it was to change old customs, not only in China but elsewhere, but the Chinese were so logical and so rational that there were those who hoped that when they got convinced that nature was a better judge of what a woman's foot should be than man the great mass of people in China would follow the example of some of its most distinguished men and go in for anti-foot-binding. (Applause.)

After my address, which was received very sympathetically, Mr. Francis moved a vote of thanks, and after Mr. Pollock had done the same by Lady Blake for so kindly presiding, Mr. Francis again rose and called for three cheers, after which the audience dispersed, carrying off with them quite a goodly number of tracts.

I was very sorry it was not possible to arrange a Chinese meeting before leaving Hongkong, but Mr. Ho Fook, the brother of Dr. Ho Tung, having undertaken to arrange it, I left the matter in his hands and arrived in Canton on Friday morning, February 16th, the Hongkong, Canton, and Macao Steamboat Company having very kindly furnished me with a free pass by their boats. In the afternoon there was a meeting in the theatre of the Club, twenty-four missionaries and thirty-six of the community attending, Mr. B. C. J. Scott, the British Consul, in the chair. There was so much sickness in the place, the two ladies who had kindly intended to entertain me and several others, being ill in bed, that it was rather surprising so many came out. Mr. Lovatt and Mr. Nelson spoke; the former with much feeling about the sufferings of the little girls, and the audience seemed decidedly sympathetic. Next day I had tried to invite some ladies to meet me at the Hotel and plan work, but as not many came,—there had been a heavy thunderstorm and occasional down-pour,—I went out with those who had come to call upon the other missionaries, and thus a very efficient working committee seemed soon in a fair way to be formed. In the afternoon there was a Chinese meeting at the Presbyterian chapel at Kuhfa. Miss Dr. Fulton presented diplomas to two Chinese young ladies, her pupils. Thus the meeting had a somewhat brilliant beginning, and the chapel was very elaborately and prettily decorated in Chinese fashion, an effect which was heightened by the sheets of red paper on which the hymns used were printed. Dr. Kerr presided, and Captain Yung, a native Yale student interpreted. The position was rather a peculiarly trying one for

him, as I obliged him to denounce bound feet under the eyes of his elegantly dressed and superior-looking wife, with, alas! the tiniest bound feet in most pretty little shoes. He did not, however, lose the point of a single joke, and I have never addressed an audience that laughed so much as that Cantonese audience of between 500 and 600. The woman's side was very closely packed, and probably they were as much moved as the men, but they had no chance of getting up to the table at all, as the men crowded up to put down their names as associates of the Tien Tsn Hui as long as the supply of associates' cards held out. As soon as that ceased they streamed away to ask for pamphlets at the door. The photographs of bound and unbound feet, under the Röntgen rays by Dr. Thompson, of Hankow, excited much interest and some horror, and a photographer was eager to be allowed to reproduce them, saying he was sure copies would sell well and spread the horror that bound feet should inspire. An old lady, who had unbound her feet at seventy, was at the meeting. She said she had suffered a good deal, but God had given her the grace to bear it. Captain Yung's daintily-footed wife declared she was going to unbind, and had already loosened her feet a good deal; while Dr. Kerr, the oldest missionary in Canton, who sees his life work all around him,—the men's and woman's hospital, all built and for so many years entirely managed by himself, and who is now intending to add to them a lunatic asylum—told a strange story of a patient of his twenty years before, both of whose feet had dropped off through mortification, the legs also mortifying to a certain extent. The poor lady had, however, kept her feet, and she appeared bringing them both to him, and asking him if he could not fasten them on again for her! He laughed as he said he did not think he had ever received such a compliment to his skill, as such a task was beyond him, and he was obliged to tell her so. On Monday Dr. Fulton had prepared for a ladies' meeting for bound-footed ladies only. But it proved so rainy only about nine ventured out. All who came, however, joined the Tien Tsn Hui. Mrs. Wisner, born and bred in China, interpreted, and Mrs. Lovatt, of the Customs, made a speech after Dr. Fulton; then I had to hurry away, for the Viceroy Li Hung-chang had appointed three o'clock to receive me in response to a request written on Tien Tsn Hui paper to Lord Li to arrange a meeting with his father if possible. I asked Dr. Fulton to accompany me, not liking to go quite alone, and she was delighted to do so, being desirous to bring her new woman's hospital to his notice. It poured, so that the rain even came in through the roof of the chair. But I quite forgot this when I saw Li Hung-chang standing at the door of his sitting-room to receive us; a most

impressive figure in his long ermine-lined gown with sable cape, diamond ring, and diamond in his cap—impressive not only for his great height but for his looks generally and quite as much as anything from his air of exceeding agreeability. He entertained us for about an hour, making jokes nearly all the time. No! he certainly did not like to hear the little children crying whilst their feet were bound, but then he never did hear them. What! a prize competition to decide what would be the best kind of shoe for women to wear when they had given up binding! he thought that would be very difficult. As to setting to work to unbind the feet of the women of China! “No! I really have not sufficient ability for that.” Then he said if he gave a writing at all it must be an essay, which he conveyed by his manner would be a serious matter to write. He, however, wrote his name and titles on a form I had bought that morning for the purpose and added that they were written for the founder of Tien Tsu Hui, which writing, as Lord Li hastened to point out, would be of very great use among Chinese. But he seemed to think his father might on after-reflection give more. Of course Li Hung-chang said he would be delighted to contribute to a large amount if we would first get the women of Europe to unbind their waists.

He said his mother only unbound after she was old, and did not think any woman of his family had unbound feet, but Lord Li said his little daughter had. As we were coming away the great Viceroy made Dr. Fulton happy by a present of 100 dollars for her hospital. He was very curious to discover who were the leading Chinese on our Society, and grumbled out, “You know if you unbind the women you’ll make them and the men so strong they will overturn the dynasty.”

Next day Dr. Noyes gathered together as many of his school-boys as had yet assembled together with their teachers and a few men and women from outside and interpreted for me. Again ten joined the Tien Tsu Hui, whilst the boys were to be left to think it over for a while before being asked to do so. That evening it was very cheering to have the Acting German Consul come to call for the second time,—I had missed him the time before,—and saying he would be most ready to help in any way. He himself suggested sending specimens of our tracts, together with a personal letter of his own, to all the officials and leading merchants that he knew. This seemed capital, and has as yet, so far as I know, only been done by Mr. Clennell at Hangchow. If it could be largely done it would probably have an immense effect.

[*To be continued.*]

## Correspondence.

### CRITICISMS.

*To the Editor of*

"THE CHINESE RECORDER."

I wish to acknowledge, through the RECORDER, the receipt of criticisms on the Mandarin Translation of the Acts, from the following persons: Rev. A. Sydenstricker, Rt. Rev. G. E. Moule, D.D., Rev. H. P. Perkins, Mr. Geo. Parker, Mr. Edward Hunt, Mr. W. W. Simpson, and two anonymous contributions on other parts of the Bible. I wish hereby to thank these gentlemen for their work, and earnestly request that other friends will carefully examine the work already done in Mark, John, and Acts, and send me their criticisms to assist the committee in the revision of their work. All criticisms received will be carefully preserved and taken to our next meeting (some time next autumn ?) and to each subsequent meeting to assist us, not only in the work of

revision, but also in translation of other books.

Yours very truly,

CHAUNCEY GOODRICH.

TUNG-CHO, NEAR PEKING, CHINA.

### A CORRECTION.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Permit me to call attention to an error in your review of the Annual Reports of the "Chinese Tract Society" and the "Central China Religious Tract Society" which appears in your April number.

The issues of the "Chinese Tract Society" are there given as 5,042,858 *pages*, while those of our Society are put at 1,206,647 *pages only*. "Pages only" should be "Books and Sheet Tracts." Turned into pages our last year's issues amount to upwards of thirteen and a half millions.

I remain, etc.,

C. C. R. T. S.

## Our Book Table.

Official Minutes of the Eighth Session of the Malaysia Mission Conference of the M. E. Church, held in Singapore, February, 1900, presided over by Bishop Thoburn.

This Conference comprises Penang, Singapore, and the Philippine Islands.

*The Friend of China*, January, 1900, the organ of the Society for the Suppression of the Opium Trade. "Righteousness exalteth a nation, but sin is a reproach to any people."

The frontispiece is a fine engraving of the late Dr. Chalmers, of Hongkong. To Chinese missionaries Rev. T. G. Selby's review of "The Opinions of Over One Hun-

dred Physicians on the Use of Opium in China," is the most interesting contribution.

*Report of the Tungku Medical Missionary Hospital* (1899) in connexion with the Rhenish Missionary Society, with four full page illustrations done in Germany.

New patients, 5,657; return visits, 14,545. Total, 20,202. Cataract cases, 69; malarial cases, 509. Concerning these the doctor enquired whether the patients had a *mosquito curtain* or not. Of 404, 223 had none. Seventy-four cases of *leprosy* were also treated. Nineteen cases of opium-poisoning were treated.



NEW BOOKS ISSUED BY THE DIFFUSION  
SOCIETY.

四教考略. Four Religions of the World.  
Pages 114. Catalogue No. 415. Price 12  
cents.

This book is a redaction as well as translation of a little book by Rev. George M. Grant, D.D., Principal of Queen's University, Canada. He was asked by a committee of the Established Church in Scotland to prepare a book on the subject for use of the Young Peoples' Guilds in that church. The book in its English dress has been very highly spoken of.

Principal Grant chose four religions for treatment as amply sufficient, and of course he chose the four which divide the world with Christianity to-day, viz., Mohammedanism, Buddhism, Confucianism, and Hinduism. The Chinese book, after a brief introduction, devotes two chapters to each of these, comparing them with Christianity, and, while giving credit for the good, shewing where they fail. Some redaction and adaptation were necessary for two reasons, viz., Dr. Grant's audience was Christian, and in China we have heathen hearers or readers, and there were some statements in the original work to which the missionary body in China could not subscribe. Besides general readers, students in schools and colleges will find this book worth study.

四教考略. Examination of Mohammedanism. Pages 28. Catalogue No. 416. Price 3 cents.

This is a reprint of the first two chapters of the preceding, dealing with Mohammedanism, with a view to special use among those of that religion. The treatment is loyal to its intended readers, and in the absence of effort and literature for them especially this book is calculated to do great service among Chinese Moslems.

真道喻言. The Old Man's Home. Pages 26. Catalogue No. 421. Price three cents.

This is one of Rev. William Adam's well known allegories, in which he tells the story of an old man who was always speaking of his home, to which he said he was going. He seemed to live in the unseen as others do in the seen, on account of which most thought him crazy. Among a people like the Chinese, whose ideas of a future world are so unsubstantial, an allegory of this sort is well adapted to stimulate thought regarding the future and lead to further enquiry. Another of Adam's allegories is already done into Chinese by Mrs. Fitch, viz., 大皇帝的差役. Messengers of the Great King (Chinese Tract Society, 152a). Anyone not familiar with the original can have no idea what the Chinese is about from the title, and as is so common with catalogues one of the best books *On the Use of Money* (which is the subject) is buried under a title with no explanatory note.

We learn that the same Society has Maclear's Conversion of the Celts in the press, to be followed by the other volumes of the same series. Besides these, Andrew Murray's Spirit of Christ and Rev. James White's Eighteen Christian Centuries may be expected out this year.

#### AUTHORS, ATTENTION!

All who have written BOOKS or TRACTS for the Chinese are hereby invited to read the following communication:—

#### Missionaries in China.

DEAR BRETHREN: In view of the proposed General Conference in 1901, to be held in Shanghai, I have been authorized to prepare a descriptive catalogue of all Christian literature for the Chinese, to be ready before the Conference. Dr.

Wylie's catalogue is known to older missionaries. Most of the works he describes are now dead. Mr. Kenmure prepared a valuable descriptive catalogue of Christian books just after the last General Conference, which ought to be better known than it is. It, however, only includes the publications which are described as by the Religious Tract Society, London, which aids Tract Societies in China by a grant. I propose to widen the design to include all Chinese Christian literature by Tract Societies, by the Diffusion Society, and by denominational Presses and private publication. Works will be classified according to subjects and a terse description given of contents, design, class of readers for whom meant, characteristic differences from other books on same subject, usefulness or otherwise, etc.

In order to the successful execution of the design, I beg the co-operation of authors and missionaries. Most of the books are already in hand, but many must still be missing. Would authors kindly furnish me with a copy of such books as have not been published by the Tract Societies. If those who have written books would furnish me with their own ideas about their works such information will be highly appreciated. If others can testify to the usefulness of any book their testimony will be very valuable for the purpose of forming the estimate of usefulness.

In connection with this catalogue the Committee of Arrangements propose to have at the General Conference a complete exhibit of **EVERY BOOK** used in Chinese missionary work, arranged so that its character, etc., can be seen at a glance. The Societies will be asked to furnish sets of their publications

for this exhibit. Suggestions of course will be most welcome.

Yours sincerely,

DONALD MACGILLIVRAY.

There has just been published by the Society for the Diffusion of Christian Knowledge a series of Christian biographies in seven volumes.

The compiler is Mrs. Timothy Richard, and she has done her work well.

The Chinese is good Mandarin, suitable for all classes in the Christian church who can read at all well, and especially suitable as a text book in the mission schools for older scholars.

The biographies number 153 in all, and carry the reader over an excellent course of church history.

We have Short Sketches of Apostles; Early Church Fathers; The Early Missionaries to Germany, England, Scotland, and Ireland; Mystics; Christian Kings and Queens; Reformers; Martyrs; Popes; Later Missionaries; Philanthropists. Besides being good educational and inspiring reading for all native church workers the series could very profitably be used as a text book for Bible classes. Such a book has been very much needed to give such a good outline of the church with its work and workers in success, persecution, and change.

We recommend it heartily to all mission workers for private reading and for use in the work.

We would suggest that as Mrs. Richard has done this work so well, she issues another series, taking up Old and New Testament characters after the style of the Rev. Dr. White, of Edinburgh, with whose splendid character sketches many of us are familiar.

W. DEANS.

## Editorial Comment.

THE editor of the RECORDER has received a copy of the February and March numbers of Vol. I (1869) RECORDER. They are old—of course—and yellow and somewhat moth-eaten, but are complete. Even parts of Vol. I are very difficult to obtain, and these are specially valuable to any one wishing to complete their numbers. They can be had for \$1.00 each by applying to the Presbyterian Mission Press, Shanghai.

At a meeting held at the commencement of the month, under the auspices of the Shanghai Ladies Auxiliary, the following particulars of the work of the British and Foreign Bible Society for the past year were given by the agent, Mr. Bondfield:—

“Editions of Scripture had been printed in High and Easy Wên-li, Mandarin, in four colloquials, and Tibetan, making a total of 1,059,165 volumes, including 20,500 complete Bibles, 50,152 New Testaments, and 988,513 portions, the increase for the year being over 114,000 books. There had been issued from the Society's depôts, mainly from Shanghai, 1,035,303 volumes, of which number 942,683 were sent out for distribution in various parts of the Chinese empire. The actual sales reported were 4,751 Bibles, 33,362 Testaments, and 818,043 portions, making a total of 856,156, showing an increase of no less than 127,440 volumes for the year. Side by side with this increase in numbers it was stated that there was not only a corresponding increase in

the money received but also that the prices charged for Testaments were much higher than formerly, and that the native Christians had shown an eagerness to purchase durable rather than cheap copies of the Word of God.”

\* \* \*

THE FOOCHOW CHRISTIAN ENDEAVOUR CONFERENCE.—We learn that 1,150 endeavorers were present, besides many of the sister organization, the Epworth League. Considering the difficulties of travel in China, that is a surprisingly large number to be got together for such meetings and would seem to show that Christian Endeavour has well rooted itself in China, with blessings for the Chinese as for other lands. The objection raised by some to the monster conventions of America cannot at any rate apply so far in China. It seems to us that the Chinese who in heathen days travelled far to attend religious gatherings are just the people by and by to congregate to Christian gatherings in most inspiring numbers, so that the figure of the prophet about “doves to their windows” will require to be changed to some other suggestive of vaster numbers. Meantime why not have more local conferences in the provinces? “Where there's a will there's a way.”

\* \* \*

As a matter of fact over 1,100 of the endeavorers present at Foochow were of Fuh-kien province,—the great difficulty of dialect keeping many away who would gladly have gone. Those

from other provinces who knew no English, could get very little from the meetings, though they felt the spirit and enthusiasm of members. A recent local rally of Christian Endeavour Societies in Ningpo and Hangchow Presbyteries, at Yü-yiao, attended by over two hundred delegates, is reported as being very helpful. Subjects specially considered were: the advantages of the Christian Endeavour Society in the way of increasing reverence for the Bible, interest in Christian work, and mutual love, and improving personal religious and home training.

\* \* \*

THE SPREAD OF MORPHIA.—This is the title of a leader in the *North-China Daily News*. The editorial is based on the trade reports of the Shanghai and other Commissioners of Customs, who think that the importation of morphia ought to be specially restricted. It appears at present to be free from duty. We quote: "There is a probability that the disastrous opium habit is still increasing in a part of China where it has existed for about 170 years. This is unhappily a picture of China; the people will, against remonstrances, injure themselves by this habit. They expend the capital made by their labor in the purchase of a distinctly injurious article. This prevents the use of the same capital in productive industries. This is a very pernicious effect of the opium habit.... The opium habit, through the misemployment of capital, has caused the exports to decline one-half in sixteen years.

Industry at Amoy is paralyzed by the opium habit." Thus far the *News*. Facts are proving too hard for the defenders of the traffic. If industry is paralyzed, so will the power to buy imports decrease, and at last it will be seen that a few opium merchants grow rich at the expense of all other traders. Surely we are all now prepared to follow the ironical advice of the pamphleteer: "Let us all smoke opium!"

\* \* \*

MUCH RUBBISH.—So thought Nehemiah, and gave the preacher a striking text to young people. One cannot but think, among other places to be cleared out, of China. There is truly much rubbish to be swept away before the foundations are laid. Nehemiah did his cleaning with pick and shovel and basket. But, after all, these things could avail not for the work unless he had put a new spirit into the people who handled them. And so a *new spirit* will do the work in China. Perhaps we are apt to think that we must by prodigious digging, delving, and dialectics, clean out this Augean stable. Is there not an ever-flowing stream which it is our high privilege to let flow in? and so the rubbish will glide noiselessly away and all become sweet and clean.

\* \* \*

FOR the benefit of friends who send cheques to Shanghai, we note that the Hongkong and Shanghai Bank now discounts all cheques on Hankow, Tientsin, or Peking, or elsewhere than on Shanghai, unless "Shanghai Currency" is written upon them.

## Missionary News.

### *Revival in Swatow.*

Rev. J. M. Foster writes from Swatow: We have just enjoyed a most refreshing week of meetings with the Chinese native helpers. A deeper interest in spiritual things was manifested than I have ever seen, and they said: "Never a week like this in our history as a church."

Dr. Goodrich has kindly sent us the following, being a copy of a letter sent to their secretary. In a private note he adds: "The revival of which it speaks has continued and spread in many places. At the close of the special meetings the college students nearly all went out to hold meetings in various places for one week, resulting in a great blessing to nearly a dozen churches, large and small."—ED. RECORDER.

TUNG-CHO, NEAR PEKING, CHINA, }  
March 12, 1900. }

DEAR DR. SMITH. I want to write you a bit of recent history. Two weeks since Dr. Ingram went to Peking on business, and found himself in the midst of a wonderful revival at the Methodist Mission. The business was forgotten, and our good Dr. was directly plunged into personal work for souls. The next day he returned, and in our prayer meeting told of what he had seen. The result was that I took up the theological students, for whom we have had a great desire that they might receive a new anointing before going out to their life work. Three or four others went also. It was not very long before they were in trouble, and the next day, to my surprise and my joy, they were kneeling at the altar as penitents. I need not tell you the whole story of their struggle, their consecration, and

their new joy. We came back after three days to work for our own dear church and college.

We commenced daily meetings a week ago to-day in the city, and almost immediately the presence and power of the Spirit were manifested. At the college it was quite otherwise. The boys thought they were in a very religious state already, and they did not want a revival. At our Wednesday prayer meeting we seemed so strike a rock. The boys sat like statues, and it was almost impossible to get any response after the opening of the meeting. It seemed so strange and so unlike our boys, most of whom are Christians. How little prepared we were for what soon followed. In the evening we held another meeting, led by Mr. Tewksbury. He made a few excellent remarks on the necessity of breaking with sin and living a new life. Then a hymn was sung very softly, and the meeting was opened for prayer. First there was a single voice. Then two voices joined in together, and presently there was a hum of voice all over the room. It was scarcely a quarter of a minute from that time when every one in the room seemed to be praying and a large majority weeping. It came upon us like the rushing of a mighty wind on the day of Pentecost.

It came indeed like a Pentecostal blessing, and was an experience for a life-time. As the minutes went on, the praying and weeping became more agonizing. What should be done? Fortunately the students from the seminary were many of them present with their new blessing. We went from one to another of the boys, kneeling and praying with them and speaking such words as were given us for them. Finally we asked them to rise, and at length succeeded in get-

ting them on their seats again. Such confessions as the boys made! A half dozen on their feet at a time. It was almost impossible to close the meeting. When they were finally told to go quietly to their rooms and try to get some sleep, most of them left the room, but not to sleep. Sounds of weeping and beseeching cries were heard all over the building during the night. The place was a Bochim.

The next night the same scene was repeated. We could not ask any one to lead in prayer without the whole school breaking out into an agony of petition. We broke up the meeting and dispersed them into five or six rooms, where they fell down and prayed and wept as before. After a while we succeeded in getting them together again, but not in stopping their cries. I looked on in a kind of helpless way while I prayed for the dear boys. But my heart held a great joy, and almost involuntarily my lips pronounced the blessed words of the Creed, "I believe in the Holy Ghost."

Holding classes and study proved nearly impossible, and they were given up. And now for a week we have given ourselves wholly to revival meetings and personal work. The seminary students have had a great uplifting and have labored with joy and earnestness for souls. The results in the church it is too early to state. But the feeling has been deep and general, and very many inquirers have made confessions and asked for prayers.

We are now chiefly trying to help the students to gain the best blessing from this new uplifting by making a new consecration and seeking a special anointing of grace and power.

You will rejoice with us in this work and pray that the results may be deep and permanent.

Yours sincerely,

CHAUNCEY GOODRICH.

## Anti-Opium League in China.

### Contributions.

Previously reported	...	...	\$175.02
張靜江 Nan-zing	...	...	5.00
張澹如	"	...	5.00
張鑾	"	...	5.00
周劍花 Hoochow	...	...	5.00
曹子實 Soochow	...	...	2.00
李介安 Nan-zing	...	...	1.00
邱問蘭	"	...	3.00
張益升	"	...	1.00
周鐵畊	"	...	.50
蕭若美	"	...	.50
馮守之 Soochow	...	...	.40
石福美	"	...	1.00
蔡錦安 Shang-suh	...	...	.20
潘錦泉 Soochow	...	...	.20
潘鐵泉	"	...	.20
成頌文	"	...	.20
秦式輔 Quinsan	...	...	.20
張國葆 Nan-zing	...	...	.20
邵植璋	"	...	.20
徐子望	"	...	.20
Rev. A. D. Rice, Tsing-kiang-pu			4.00
Rev. J. R. Graham,			4.00
Jas. B. Woods, M.D.,	"		5.00
Miss A. Hunt,	"		2.00
Rev. H. L. Ferguson,	"		1.00
Miss E. Bissett, Tsing-kiang-pu.			1.00
Rev. H. M. Woods, D.D.,	"		10.00
Leung Kwoh-kwong,	"		
Post Master	...	...	1.00
C. I. M. Training Home, Ngan-kin			5.00
Dr. L. H. Hong, Chinkiang	...	...	5.00
Miss Belle Smith, Soochow	...	...	5.00
Dr. W. H. Park,	"	...	5.00
Rev. J. W. Cline,	"	...	1.00
Miss M. Murray,	} Yang-chow	...	2.50
" F. Cole,		...	
" M. King,		...	
Miss Faith Box,	"	...	1.00
Miss A. Henry,	"	...	2.00
B. T. Crocher,	"	...	.50
W. E. Crocher,	"	...	.50
G. A. Cox,	"	...	1.00
Miss B. G. Forbes,	"	...	10.00

\$572.52

W. H. PARK, M.D.,

Treasurer.

Soochow, April 12th, 1900.

## Arima Christian Conference.

(AT ARIMA, NEAR KOBE, JAPAN.)

The following is the proposed program for the Arima Christian Conference for the coming season :-

*Sunday, August 5th, 1900.*—Sermons at 10 a.m. and at 7.45 p.m.

*Monday, August 6th, 10 a.m.*—Paper, "The Nature, Powers, and Duties of Faith as shown in the Synoptic Gospels."

7.45 p.m.—Devotional service. Subject, "Japan."

*Tuesday, August 7th, 10 a.m.*—Paper, "The Self-consciousness of Jesus."

7.45 p.m.—Devotional service, "China."

*Wednesday, August 8th, 10 a.m.*—Paper, "The Temperance Movement and its Relation to Missionary Work."

7.35 p.m.—Devotional service, "Temperance."

*Thursday, August 9th, 10 a.m.*—

Paper, "The Importance of Catechizing as a Method of Christian Teaching."

7.45 p.m.—Devotional service, "Africa."

*Friday, August 10th, 10 a.m.*—Paper, "The Providence of God as revealed in the Book of Job."

7.45 p.m.—Devotional service, "India and Mohammedan Countries."

*Saturday, August 11th, 10 a.m.*—Paper, "The Place of Love in the Pauline Theology."

*Sunday, August 12th, 10 a.m.*—Sermon.

7.45 p.m.—Address by President.

J. H. SCOTT,

Secretary, Board of Managers.

## Diary of Events in the Far East.

March 16th.—The trial of the murderers of Rev. Mr. Brooks was concluded. The chief of the murderers was beheaded, one man was strangled, one sentenced to banishment for life, and six others to endure lesser punishments. The village elders are to put up a memorial on the scene of the murder at a cost of Tls. 500, and the Chinese authorities have paid Tls. 7,500 for a memorial chapel, with 6 *mow* of land, and Tls. 1,500 for a memorial in Canterbury College.

March 25th.—Proclamations are posted throughout the Empire, quoting an Imperial decree, denouncing Kang Yu-wei and Liang Chi-tso as rebels, offering Tls. 100,000 for their bodies, dead or alive, and forbidding most stringently the dissemination of their literature or that of other reformers.

At Wuchang a man was beheaded who for a time had impersonated the Emperor Kwang-shu, intimating that he had escaped from the rigorous restraint of the Empress-Dowager. His story, and his resemblance to the emperor, imposed for some time even on high officials; but there is no doubt he was an impostor.

March 31st.—The N. Y. K. Tokio Maru was wrecked on Chin-shan-tao, near Têng-chow. After forty hours on the breaking ship, the passengers were rescued, with the exception of two Japanese and two Chinese. There were seven European passengers of whom three were children.

April 5th.—The Powers have made a joint representation to the Chinese Gov-

ernment, stating that if the insurgents in Shantung are not suppressed within a certain limit of time the Powers will take the matter into their own hands.

6th-9th.—The 5th National Christian Endeavor Convention met at Foochow, attended by over 1,500 persons. Dr. and Mrs. Clark, founders of the C. E. Society, were present. The Foochow Society was the first organized in China, and the first C. E. Society organized outside the United States, being formed March 1885.

12th.—The first part of the translation of Kang Yu-wei's latest work appears in the *North-China Daily News*. This work is a passionate appeal to the masses of his countrymen, particularly those sojourning in foreign lands, to band together to save their country. He denounces the Empress-dowager, as being a usurper, and ruining the empire, and calls on the people to rouse as one man, and no longer each selfishly seek his own good, but seek the good of all.

16th.—During the 24 hours ending at 8 a.m. on Friday morning, there was not a single crime, offence, or accident reported at any police station in the Anglo-American Settlement at Shanghai. This, in a city of 350,000 inhabitants, is probably unique, and is a strong testimony to the orderliness of the Chinese.

27th.—As Liu Hsio-hsun, an emissary of the Empress-dowager, stepped ashore from a steamer at Canton, he was shot by an assassin, who made his escape. The



shot proved fatal; but it is claimed not to have political significance, the assassin being said to have been "fleece" by Liu in certain lottery transactions which gave him a very unsavory reputation in Canton some years ago. Reformers however feel that one of their most feared enemies is out of the way.

29th.—The funeral of Sir Nicholas J. Hennen, chief justice of Shanghai, who died on the 26th, aged 58, was an impressive service. The procession, in which the consular body, the Shanghai volunteers, and many others took part, was witnessed by immense numbers, all feeling the great loss to the community.

## Missionary Journal.

### BIRTHS.

- At Wei-hai-wei, February 14th, the wife of Mr. J. W. WILSON, Shih-tao, of a daughter.  
 At Ch'u-wang, Honan, March 28th, to Dr. and Mrs. MENZIES, C. P. M., a son (William Sawers).  
 At 4 Abbotsford Crescent, Edinburgh, April 4th, the wife Mr. JAMES MURRAY, N. B. S. S., Chungking, of a daughter (Margaret).  
 At Chungking, April 6th, the wife of LEONARD WIGHAM, F. F. M. A., of a son (Arnold Henry).  
 At I-chang, April 10th, the wife of the Rev. WM. DEANS, C. I. M., of a daughter.  
 At Hangchow, April 18th, the wife of the Rev. G. W. COULTAS, C. M. S., of a son.  
 At Hangchow, April 18th, the wife of Rev. C. N. CALDWELL, S. P. M., of a daughter.

### MARRIAGES.

- At Ping-liang, February 4th, Mr. V. RENIUS, to Miss E. GUSTAFSON, both of China Inland Mission.  
 At Üin-ch'eng, February 21st, Mr. G. A. STÅLHAMMAR to Miss J. SVENSSON, and Mr. L. H. E. LINDER to Miss N. K. Sjöberg, all of C. I. M.  
 At Shanghai, March 26th, Dr. A. FLETCHER JONES, L. R. C. P., of E. M. M., Lao-ling, and Miss MARY E. FOXON, of England.  
 At Soochow, April 3rd, NETTIE LAMBETH, second daughter of Rev. H. C. DeBose, D.D., and the Rev. WM. F. JUNKIN, of the S. P. M., Suchien, North Kiang-su.  
 At Shanghai, April 4th, Mr. J. W. WILCOX to Miss L. M. PASMORE, both of China Inland Mission.

### DEATHS.

- At Oakland, California, March 26th, Mr. ROBERT WATT, of the B. and F. B. S., Shanghai.  
 NEAR London, April 15th, EMMA, wife of Rev. D. S. MURRAY, L. M. S., Ts'angchow, of ophthalmic gout.  
 NEAR Seoul, Corea April 10th, whilst itinerating, Rev. D. L. GIFFORD, A. P. M.  
 At Tientsin, April 12th, of scarlet fever, RUTH ELLA, aged 12 years,

eldest child and beloved daughter of Rev. FREDERICK BROWN, M. E. M.  
 At Chinkiang, April 17th, Miss LOTTIE BALLER, daughter of Rev. F. W. BALLER, China Inland Mission.  
 At Peking, April 23th, Mr. J. L. MATEER, Manager of the A. B. C. F. M. Press.  
 At Shanghai, April 29th, Miss LAURA A. HAYGOOD of the M. E. S. M.

### ARRIVALS.

- April 2nd, Miss LOUIE H. COZENS, C. I. M., from Australia.  
 April 4th, Mr. and Mrs. C. H. TÄDER and child, C. I. M., returned from America.  
 April 9th, Miss F. HALLIN, Mr. and Mrs. A. E. RYDBERG and two children, returned, from Sweden; Mr. CHR. WATSAAS, and Mr. J. A. CHRISTENSEN, from Norway, all C. I. M.  
 April 17th, Dr. J. C. GILLESPIE, L.R.C.P., and wife, for I. P. M., Manchuria.  
 April 20th, Miss R. E. GARRIÖCK, U. P. M., for Manchuria.  
 April 23rd, Mr. W. S. STRONG, C. I. M., returned from Australia.

### DEPARTURES.

- FROM Amoy, March 2nd, Misses K. M. and M. E. TALMAGE, A. R. C., for U. S. A.; Miss M. M. VAN BEECK-CALKOEN, A. R. C., for Holland.  
 FROM Amoy, March 31st, Mrs. P. W. PITCHER and two children, A. R. C., for United States.  
 FROM Shanghai, March 31st, Miss C. HOFF, C. I. M., for Germany.  
 FROM Shanghai, April 9th, Rev. W. C. TAYLOR, and child, Messers W. T. GILMER and E. J. BREWER, C. I. M., Miss MARY SIEKLETON, S. Y. M., for England; Rev. D. L. ANDERSON and son, S. P. M., Soochow, for U. S. A.; Rev. A. SOWERBY, E. B. M., for England.  
 FROM Shanghai, April 23rd, Mrs. G. B. STOTT, for Australia, Misses MELLOR and PICKLES for England, Miss JANZON for Sweden, all of C. I. M.; Mrs. E. MORGAN and two children, E. B. M., and Miss A. N. BETTINSON, Christians Mission, for England.  
 FROM Shanghai, April 27th, Mr. O. SCHMIDT and child, C. I. M., for Germany; Miss M. VAUGHAN, C. M. S., Hangchow, for England.

